

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME XLIV.

JACKSON, MISS., SEPTEMBER 28, 1922

NEW SERIES  
VOLUME XLIV, No. 26

For the sake of all that is good and in the interest of everybody and everything connected with the Lord's work, we appeal to brethren who write for the denominational papers to write short articles. We should like to write that word short in capitals and take a whole page for this short paragraph. If you want people to read what you write cut it short. Seventy-five per cent of them will not read an article over two columns long, and many of them will not read it if it is more than one column. Cut it short or cut it out.

Pastor D. W. Moulder reports a good meeting at Leaf River church in Covington County where he was assisted by Brother Robt. Powell of Gainsville, Tex., who was reared in this community, Mrs. Powell assisting in personal work and with the music. Great crowds said they never heard better preaching. Fourteen were added to the church, nine of them by baptism. One surrendered to preach. Brother Moulder went from here to assist Pastor Dan Powell in Wausau, Laurel.

The railroads have been conducting a campaign for crossing crossings cautiously. The number of people killed at grade crossings increases from year to year, and it is imperative that the public shall co-operate to reduce these accidents. It might be a good plan for railroads to be required to place electric drop boards at every crossing, such as they use at other places along the route, to indicate the approach of a train.

Pastor L. I. Thompson of East Moss Point took a group of visitors hurriedly through the paper mill near Kreole where he preaches. It is a great institution whose magnitude cannot be appreciated without seeing it. A good number of men are employed, a great deal of material hitherto wasted is put into productive industry, and Mississippi is made a large contributor in the industrial world. The religious element enters into the problem when we remember that these people must be gathered into a church and led to be a force in the work of the kingdom.

Brother Pastor, the only way in which the supplemental campaign is going to succeed is by seeing that your own particular church comes up with its part of the program. Brother deacon, or brother or sister somebody else, can't you scotch for the pastor in this time of urgent need and see that the kingdom forces are set in motion.

We don't want to lose you. If your subscription to the Record expires this month or next send it in now. Missing the paper even for a few weeks means a slackened interest in all the Lord's work.

A Cincinnati paper reports a hotel of that city doubling its capacity since prohibition went into effect; but a sniveling bartender stood by and wept while the saloon fixtures were being removed.

Dr. Gordon Hurlbutt who taught recently in Mississippi College has accepted the pastorate of First Church, Hot Springs, Arkansas.

The Baptist Messenger says that Oklahoma is the only state in the South which has attempted to hold to the original apportionment of the campaign funds. Hold up there, brother. Like the Irishman who said he could whip any man in the world and got licked for his boasting, you are covering too much territory. We cannot speak for others, but Mississippi has not only attempted but has succeeded in sticking to our agreement. Oklahoma has diverted the funds from some objects to others by what was called borrowing, and now their board has changed the state's part from 50 per cent to 73 per cent. Well, we'll stick to our promise, and let other folks change if they think it right.

An exchange in commending a new teacher in a Baptist college says she is an M.A. of Chicago University, adding, "She specialized in Latin and Greek in Chicago and did not take the Bible course there."

Here's a case of the blind leading the blind. According to the Baptist and Reflector there are 884 pastors in Tennessee, and of this number 659 do not take the State Baptist paper. It's bad enough in Mississippi, but—well, we are not bragging.

Mr. P. S. Stovall of Greenville died suddenly on Tuesday of last week. He was a useful deacon in his church and at one time treasurer of the state. The family has been and is prominent in Baptist work in Mississippi.

Dr. W. H. Morgan will assist Pastor A. C. Watkins in a meeting at First Church, Crowley, La., beginning Oct. 1st. Prayer is requested.

Drs. F. E. Taylor and Carter Helm Jones report scores of conversions daily in Czecho-Slovakia where they are visiting as representatives of the Northern Baptist Convention.

Dr. Dodd thinks the radio will help to supply the shortage of preachers. Our notion is that anybody who is able to have a radio-phone is able to pay a preacher, and that the radio-phone is a poor substitute.

The Seventh Day Adventist may make more money in five days than other folks do in seven, because many people work so few out of the seven. He will probably make his money go further than other people because he gives the Lord his tenth.

Many newspapers in America have begun publishing serially the Memoirs of Ex-Kaiser Wilhelm of Germany. It is said that Memoirs of Lloyd George will be published as a book next spring.

The date of meeting of Clarke County Baptist Association has been changed to Oct. 25. Don't forget it.

Second Baptist Church, Jackson, had 500 present at Sunday School on a recent Sunday.

Brother E. W. McLendon has moved from Mississippi to Albuquerque, New Mexico.

Richard L. Riedel, 15-year-old page at the United States Senate, who knew the President when he was in the Senate, went to the White House executive offices tonight and delivered to the doorman a printed copy of the 121st Psalm, encased in a gilt frame, with the following note: "My Dear Mr. President:

"I believe God is going to let Mrs. Harding live. My mother and I are praying for her recovery. I am giving you the 121st Psalm. My dear father, who was a Methodist minister, repeated it just before God called him suddenly, just before he dropped dead in the harness as he wished.

"This Psalm has sustained us in many trials and I know it will sustain you now.

"The Senate page who loves you and Mrs. Harding."

"I will lift up mine eyes unto the hills whom whence cometh my help," the Psalm reads. "My help cometh from the Lord which made heaven and earth."

Moderator J. L. Taylor of the Gulf Coast Association showed us a bunch of minutes of many of their previous sessions. Among them was a minute of the first annual meeting, in 1878. We do not recall a single name of people who are now living. Among the visitors present were Secretary T. J. Walne, Editor J. B. Gambrell of the Baptist Record, then published at Clinton, and Editor Magouirk of the Southern Baptist of Meridian. The Association at that time included churches in New Orleans, La., and in Mobile, Ala. Drs. Hamberlin and Bussy were among the pastors.

Dr. Harry Clark, Education Secretary for Tennessee Baptists, is given a partial leave of absence on one half salary from Oct. 1, 1922 to Oct. 1, 1923, that he may spend it in special study at Peabody College.

Clerks of Associations will do well to write The Baptist Press, Jackson, Miss., for prices on printing of minutes. All others wanting printing done will find the work most satisfactory.

Editor: "We can't accept this poem. It isn't verse at all—merely an escape of gas."

Spring Poet: "Ah! I see—something wrong with the meter."—The Medley.

Mr. N. J. Owen was recently licensed to preach by the Lowrey Memorial Church at Blue Mountain. He yields to the call after many years of resistance.

Hattiesburg boasts a millionaire for a mayor. Mr. Tatom is one of those who has honored the Lord with his substance; the Woman's College and other institutions being blessed by his benefactions.

Pastor H. B. Taylor of Murray, Ky., begins the West Kentucky Bible School Oct. 3d, to run till May 1st. The only text book is the Bible.

When you make up your church budget, don't forget to include the Baptist Record for every family in the church.



## THE SEVEN SINS AGAINST THE HOLY SPIRIT

By B. P. Robertson, D.D.

The Scriptures teach that the Holy Spirit is a real person just as much so as Jesus was while He was in the world. The scriptures further teach that the Holy Spirit came into the world on the day of Pentecost to abide till Jesus should come again. The purpose of His abiding presence in the world we have been studying in these articles. In this last article we are to study the various ways of sinning against the Holy Spirit, and there are seven of these.

### 1. The Sin of Defiling the Temple of the Holy Spirit.

There are two kinds of temples of the Holy Spirit; one is the individual believer, and the other is the organized church. 1 Cor. 6:19-20 makes the body of the individual Christian a temple of the Holy Spirit. As soon as a person becomes converted, the Holy Spirit takes up His abode in him and his body becomes a temple of the Holy Spirit. In this temple the individual Christian performs his lives and labors. The Christian is commanded to keep this temple clean as the temple of the Holy Spirit. The believer can defile this temple by permitting unclean thoughts and words and deeds to come out of it. The Christian if he would not sin against the Holy Spirit should keep clean in thought and word and deed and life.

Then 1 Cor. 3:16-17 makes the organized church of Christ a community the temple of the Holy Spirit. A church of Christ is not only an organization, but an organism, the body of Christ in any community. In this temple, this organism, this body of Christ, the Holy Spirit dwells. Then there should be no person, a member of this church of Christ, His body, unless he is really converted. Otherwise he will defile this temple of the Holy Spirit by his unholiness of character and his unrighteousness of conduct. If any hypocrite shall come into a church of Christ and defile it, him shall God destroy, as stated in the text. The cases of Ananias and Saphiro undertook to defile the church in Jerusalem and they both perished. Only a hypocrite can commit this last sin against the Holy Spirit.

### 2. The Sin of Grieving the Holy Spirit.

The word of God in Eph. 4:30 says that the Christian should not grieve the Holy Spirit in whom he has been sealed unto the day of his redemption. As soon as the believer becomes regenerated by the Holy Spirit, this same Spirit takes up His abode in his life and becomes the seal of God which assures his eternal salvation. Now the Holy Spirit is a real person and His holiness is sensitive and He can be grieved. The Christian can grieve Him by the commission of sins in thought, word or deed, and by the neglect of duty in worship or service or practicing the stewardship of income. Since the Christian is kept by Him in this world as the seal of God, and since his eternal destiny in heaven is assured by Him, then he ought not to live so as to grieve Him. Here is an appeal for the purest and most consecrated living. God commands the believer not to grieve Him in any way whatever. A church can grieve Him in the same way that the individual Christian grieves Him.

### 3. The Sin of Quenching the Holy Spirit.

One of the purposes of the Holy Spirit dwelling in the believer and in the church is effective service for Christ among men. This the Spirit does by endowing him with the power from on high, by filling him with the heavenly dynamite. The failure of the Christian or the church to have right way in life means the quenching of His influence and power in the life of the believer and the church. In 1 Thess. 5:19 the Christian and the church are commanded not to quench the Spirit. However, this is one of the most prominent sins among Christians and churches. Somehow they are inclined not to give Him full sway in their lives for spiritual and

effective service. That is the reason that we have so few soul winning Christians and churches.

### 4. The Sin of Tempting the Holy Spirit.

In the first Christian church in the world there were two persons who committed this sin, a man and his wife. Acts 5:3. The act of Barnabas in selling a piece of land and placing all the proceeds in the hands of the apostles to help the poor made him very popular among the members of the church and the community. So Ananias and Saphiro saw this and they desired to become popular too, and so they concocted a scheme by which they might attain this end. They planned to practice deception on the church to secure this popularity, which meant that they would endeavor to deceive the Holy Spirit who was dwelling in the church. They sold the piece of land and according to their mutual agreement each of them brought a part of it and said to the church and declared that it was all of it. But the Holy Spirit in Peter and the church revealed the deception and both of them dropped dead for putting the Holy Spirit to a test and for lying to the Holy Spirit. The practice of deception in religious matters is a dangerous procedure and should not be practiced by any one.

### 5. The Sin of Despising the Holy Spirit.

In Heb. 10:26-29 there is given an account of a person who has been brought up perhaps in a Christian home and in an environment very religious. He has been taught the gospel and he knows all about the plan of salvation. But he is bent on living a sinful life and so he figuratively walks over the body of the crucified Lord and considers and treats His blood shed for the remission of sins as an unholy thing, and in addition to this awful sin he treats the Holy Spirit who has knocked at the door of his heart every time he heard the gospel in a most insulting and despising way. Hence there remaineth for him no more sacrifice for sin, but a fearful looking forward to the day of judgment when he will be finally condemned to hell. There is no hope of salvation for the man who commits this sin of despising the Holy Spirit.

### 6. The Sin of Resisting the Holy Spirit.

In Acts 7:51 there is mentioned the sin of resisting the Holy Spirit. The sinner is entirely dependent on the regenerating work of the Holy Spirit for his salvation. The Spirit accompanies the gospel every where it is preached and taught, with the view of producing conviction of sin and of righteousness and judgment, and also with the view of regenerating the person who repents and believes the gospel. But every sinner under the influence of Satan resists this work of the Holy Spirit. Now the time will come in the life of each person when he may resist the Holy Spirit the last time and the Spirit will take his final leave of him. The person who resists the Spirit this last time has his eternal doom fixed and there is no hope whatever for him. For this reason no person ought to resist the Spirit, but each one should yield the life in faith to Christ and be born again.

### 7. The Sin of Blaspheming the Holy Spirit.

It is related in Matt. 12:32 and the connection that Jesus was casting demons out of the people and healing their diseases. The Pharisees and scribes who were present and were observing these wonderful works, began to whisper among themselves, and the people, that He was casting out devils by Beelzebub, the chief of the devils. Jesus, knowing this, said that all manner of sayings against himself could be forgiven, but whosoever says that the work of the Holy Spirit which He was performing in their midst, was the work of the devil, would never be forgiven. The people who attribute the work of the Holy Spirit as these Pharisees and Scribes to be the work of the devil, would never receive forgiveness. So every person should be careful how he speaks of any religious work or movement.

We see here that the Holy Spirit is a real person and all people careful not to sin against. This is a very dangerous thing.

## "PURGING OUT THE OLD LEAVEN"

"Know ye not that a little leaven leaveneth the whole lump? Purge out the old leaven." 1 Cor. 5:6,7.

We have here a solemn warning concerning a vital matter. It is expressed under the figure of a familiar fact: "Know ye not that a little leaven leavens the whole lump?" In the old time housekeepers kept on hand a batch of sour dough, called leaven, which they used in making bread, mixing it with the large lump of fresh dough to cause fermentation and make the bread rise. They knew that a little batch of sour dough would spread its corrupting influence through the whole mass. So the apostle takes that familiar fact as a figure of the corrupting influence of sin in the life of a church, saying, "Know ye not that a little leaven leaveneth the whole lump? Purge out the old leaven."

And now let me remind you of the occasion for this warning in the letter to the church at Corinth. The church was having its troubles growing out of the disorderly conduct of some of its members. There was much immorality and false teaching among the members, and it became necessary for the apostle to warn the church against the evil effects of tolerating such conduct. The text is therefore a definite word on the subject of church discipline. In the 13th verse, instead of saying "Purge out the old leaven", the apostle says plainly, "Put away that wicked man from among yourselves."

So, my brethren, we are brought face to face with the sore need and imperative duty of discipline in order to maintain the purity of a church. It is not a pleasant theme for pulpit discussion, and perhaps some of you would rather not hear about it. But it is worse than folly to ignore the word of the Lord: it is sin. When He speaks we may stop our ears if we wish, but we shall not prosper in our disobedience. God has spoken over and over again on this painful subject, and we sin against ourselves and against His holy name when we refuse to take warning and obey His command.

I.—First, then, let us consider the warning of our text: "Know ye not that a little leaven leaveneth the whole lump?" And as with leaven so with sin. One case of open sin and disorderly conduct tolerated in the membership of a church tends to corrupt the entire church life. There are two ways by which the life of a church is effected by the sins of its members. By the influence of example and by virtue of the corporate relation which each member sustains to the church body.

Let us think for a little of the influence of one example of sinful and disorderly conduct in the membership of a church. When once a church begins to tolerate open sin, then it is that sin begins to spread more and more among the members until it "leavens the whole lump". You do not need that I shall dwell on this truth so plainly taught in our text. And yet I feel that the truth needs emphasis.

Let us suppose the case of a church entirely free from the sins that are so common in the world around us. But, by and by, one of her members breaks over the bounds of an orderly walk and begins the practice of open sin. It is a matter for discipline, but the church tolerates it and says nothing. As a result, the disorderly member is the more emboldened to go on in sin because no notice is taken of it by the church; and then other members are emboldened until the feeling of restraint dies out and disorder prevails in the whole church life. That is the way sin spreads. It does not spread in the life of a church half so much by outside influences as by influences on the inside.

Oh that the churches throughout our land today would take to heart this warning of our text, that "a little leaven leaveneth the whole lump"! I do not know how it is that sin has so much more power to multiply itself in this world than



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Thursday, September 28, 1922

## THE BAPTIST RECORD

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righteousness has; but it is so. One drop of foul water will infect a whole glass of pure water. And you may communicate your disease to others, but not your health. "Be not deceived", says the apostle; "Evil companions corrupt good morals." And one case of open sin tolerated in a church will work more harm than a dozen members whose lives are above reproach can overcome. As the leper in the camp of Israel endangered the entire camp, so the purity of a church is imperiled by one ungodly member. "One sinner destroyeth much good" said Solomon.

But let us not forget that the whole church is involved in the sins of its members not only by their influence, but also by virtue of their relation to the church as an organized body. "Ye are the body of Christ", said the apostle to this same church to which our text was originally addressed. "Ye are the body of Christ, and severally members thereof. And whether one member suffereth, all the members suffer with it." And when one member sins, the whole church is involvd. No organization can escape responsibility for the conduct of its members.

Take the case of Achan, who stole the golden wedge and some other of the devoted things in the conquest of Jericho. You remember how that afterwards when Joshua sent to take Ai, Israel was sorely defeated. Then Joshua cried unto the Lord to know why He allowed His people to be defeated at the hands of their enemies. And the answer was, "Israel hath sinned." Achan was one of them; and in the sight of God, Israel was responsible for his sin, and could not stand before the enemy until the guilty man had been called to account and punished. So now, in the sight of God, a church is responsible for the sins of her members: and thus "a little leaven leaveneth the whole lump". Listen to the Lord's complaint against the church at Pergamum over here in Rev. 2:14,15: "I have a few things against thee, because thou hast some that hold the teaching of Balaam, who taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed to idols, and to commit fornication." You see that some of the members of the church at Pergamum had gone after false teaching and into open sin; and that our Lord held it against the church for tolerating such things. How, then, can we fail to see that, in His sight today, our church as a whole is guilty of the sins we tolerate among our members? And even the world loses respect for us as a church when men and women can live in open sin and still hold membership with us.

Verily it is true that "a little leaven leaveneth the whole lump". There was a story current among the ancients, of a ship sailing from Joppa carrying passengers, one of whom cut a hole in the side of the ship under his berth. The water came pouring in through that hole, threatening to sink the whole company in the bottom of the sea. It was soon discovered what had been done and a howl went up against th man who had done it. But the silly man said to the rest of the passengers, "What is it to you? The hole I made is under my own berth." But his act endangered every man abroad that ship. And in the membership of a church when one lives in open sin the whole church suffers.

II.—And now we pass to the next part of our text. "Purge out the old leaven." This is a positive command to exclude a member whose conduct is openly against the purity of the church. And this is not the only place where such a command is given. Turning to 2 Thes. 3:6 we find these plain words: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly." And in Eph. 5:11 it is written, "Have no fellowship with the unfruitful works of darkness, but rather reprove them." Over and over again a church is taught and commanded to put out of its membership those whose conduct is hurtful to its good name. So if we are

willing to be guided by the Word of our Lord, our duty is plain.

And the need of church discipline becomes the more urgent when we consider the honor of Christ, and the good of the offender, and the salvation of the lost about us. It is enough to know that it is commanded, but we cannot but feel the weight of the command more keenly when we consider the reasons for it.

And one reason is that the honor of Christ is wrapped up with the purity of His churches. This church is called to represent Him, and that should make us diligent in our determination to tolerate nothing that would reflect on the honor of His name. It is said that a soldier was reported to Alexander the Great as having played the coward on a certain occasion. The king called that soldier before him and inquired as to his name. It turned out that his name also was Alexander. Whereupon the king upbraided him for the dishonor he had brought on that name. "How dare you", said the king, "act so unworthily while bearing the name Alexander?" And shall an institution calling itself a church of Christ have no concern for the honor of His name? It is a matter for serious thought, my brethren. Our Lord is jealous for the honor of His name. When Israel had dishonored it, He spake through Ezekiel, saying, "But I had regard for my holy name, which the house of Israel had profaned among the nations." And a church dishonors the Lord Jesus when it tolerates sin among its members. People expect to find weeds growing on land that is not supposed to be under cultivation; but when they are allowed to take possession of your garden to the injury of the things you planted, they provoke unfavorable comment on you. And so we dishonor Christ when we retain in our church those who are living in sin and walking disorderly.

And furthermore, this command to "purge out the old leaven" is for the good of the offender himself. Many a Christian life has been saved from sin and worldliness by faithful church discipline. I have in mind now such a case. This brother began to use profane language and was called to account by his church. He promised to quit, and was forgiven. But he failed to keep his promise and was again called to account. This time he acted ugly, and was excluded from the church. Then his conscience began to lash him and for about a year he went on suffering humiliation in his soul as an excluded church member. He testified that it was the worst whipping he ever got, and it cured him of his wickedness. He came back into the church and made a useful member.

It always turns out that way with those who have been regenerated by the Holy Spirit. If they become wayward, discipline will do them good: and for their own sake it is commanded. Concerning the disorderly brother, you remember that the apostle wrote the church at Thessalonica to "Have no company with him, to the end that he may be ashamed". And to the church at Corinth he said, "Deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved." Let us not forget, my brethren, that the good of the offender himself is one of the reasons for church discipline. It never alienates one from the church unless he is at heart an alien. "Turn a goat out", said an old saint, "and he will kick up his heels and run off; but a sheep will blait around to get back into the fold."

And now, finally, a church must "purge out the old leaven" for the sake of lost souls around us. Christ set up His church to be "the light of the world", and only as we hold up that light can we lead others out of the darkness. Therefore said Jesus, "Let your light shine before men; that they may see your good works, and glorify your Father in heaven." And again He said, "Ye are the salt of the earth." But if we tolerate the corrupting influences of the leaven of sin we cannot season life with the salt of grace. The

salt will lose its savor if we do not "purge out the old leaven." We cannot win lost souls to Christ as we ought while tolerating open sin in our church.

How urgent, then, my brethren, for the sake of the world around us, and for the good of the offending member, and for the honor of Christ, that we maintain the purity of our church life! "Know ye not that a little leaven leaveneth the whole lump? Purge out the old leaven."

I have thus tried to lay on your hearts these words of warning, and of command. May the Lord graciously add His blessing and help us to heed and obey.

## BAPTISTS CONFER TOGETHER

Some of the leading workers of the Baptist churches of the 6th district—about 50 in number—met in Brookhaven last Wednesday, the 12th, at the Baptist church in a district conference, to pray together and talk together concerning the supplementary campaign to be put on this fall for the purpose of reaching the unenlisted churches and church members in support of the causes included in the \$75,000,000 Campaign, for increasing the circulation of our denominational papers, and for committing our people to the tithe as a minimum in giving to God's cause. The meeting was called to order by our enlistment man, Rev. Owen Williams, and Dr. W. A. Borum of Natchez led the devotional, reading Exodus 25:1-9, using the 8th verse as a basis for a most excellent talk, emphasizing co-operation in kingdom building.

Dr. J. A. Taylor of Brookhaven was chosen as chairman and J. B. Quin of Prentiss secretary.

The following program offered by Rev. Owen Williams was adopted and carried out as follows: Dr. R. B. Gunter of the Convention Board, spoke on the Plans, Purposes and Organization of the supplementary campaign to be put on this fall. This was an interesting address. Dr. Gunter is a pleasing speaker and has his great heart in the work. Dr. John W. Mayfield of McComb City gave us an inspirational address on "Keeping Up the \$75,000,000 Campaign Spirit". His address was indeed inspirational. Our hearts burned within us as we sat and listened.

Dr. W. A. Borum of Natchez conducted the afternoon devotional, reading from the 8th chapter of Romans, emphasizing the Spirit of Christ.

Two round table conferences were conducted during the afternoon, by Rev. C. H. Mize of Silver Creek and Rev. Owen Williams of Brookhaven, on "Denominational Papers in Kingdom Building" and "How to Enlist the Unenlisted". These were very helpful. Quite a number of those present took part in the discussions.

Rev. C. T. Johnson of Liberty spoke on "Tithing in Kingdom Building." His address was helpful to us all. He spoke largely out of his own experience as a tither and pastor.

Dr. R. B. Gunter closed the meeting with a gracious consecration service.

It was good to be there. We all felt that the conference was well worth while and went away determined to "go over the top" for our Master who went over for us.

J. B. QUIN, Secretary.

## FRANKLIN COUNTY ASSOCIATION

Franklin County Association meets with Concord church September 29th. This church is located eight miles from McCall's Creek. Visitors who come on the Mississippi Central railroad will get off at McCall and be conveyed to the church. It would be well to write Brother J. F. Porter, McCall's Creek, Miss.

An exchange tells us there are four Baptist colleges for young women in South Carolina and all filled with students.



## The Baptist Record

PUBLISHED EVERY THURSDAY BY THE  
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JACKSON, MISSISSIPPI

R. B. GINTER, CORRESPONDING SECRETARY

P. I. LIPSEY, EDITOR

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RENEW PROMPTLY. Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

### BRING UP THE LINE

It would often help the work and everybody concerned if it all might get an inside view of the way it is planned and the weight of responsibility which those feel who are in positions of leadership. Here is a little window that you may have a look in.

Last December when the Convention Board met in Jackson we were all in a strait betwixt two; having a desire to lay out the work on a scale worthy of the Master and commensurate with the needs of our state, also fearing to put on a program which might lead us to be seriously involved in debt. Many churches over the state, and some places where there are no churches, were making insistent appeals for help that the gospel might be preached and sustained among them. These requests pulled at the hearts of all the Board members. Along with this was the uncertainty of the financial situation and the fact that the churches had already fallen short of the previous year's giving. What were we to do?

The Secretary of our Board is a cautious business man as becomes one who handles large trust funds of the Lord's money. He feels heavily the weight of responsibility on his shoulders. It is known to the Board members that he insisted upon caution in making appropriations lest we should lay out the work beyond our prospective income. His proposed budget under the pressure of appeals from the churches, and by the venture-some faith of a majority of the Board was increased beyond his original figures. The writer as a member of the Board was among those who favored lengthening our cords and putting faith in God and His people.

Now we are drawing near to the end of our year's work and all hearts are anxious that we shall do full all the work planned, that no need may fail of being met and no part of our work suffer disappointment. Will the faith of the Board be disappointed? Our God says, "Whosoever believeth in him shall not be put to shame." The month of October will tell the tale. It is the Lord's work, and we are the Lord's people. Faith in Him must be accompanied by faith in one another. God can do His work only through His people. If we fail, God fails, and His work suffers and His cause is discredited. Upon this year's receipts we will have to base our plans for next year's work. Will it mean advance or retreat?

He has sounded forth the trumpet that shall never sound retreat;

He is sifting out the hearts of men before his judgment seat.

O be swift my soul to answer him; be jubilant my feet.

Our God is marching on.

Some of our Mississippi soldiers in the Confederate army tell of a color bearer who had carried the banner far ahead of the regiment in a hot fight. Some of the men called to him to bring the colors back to the line. He gave the flag a defiant toss and answered, "Bring the line up to

the colors." Our call today is to all the workers in the churches to bring the work up to the high mark that has been set for us in the Master's service.

### THE LAMB A SHEPHERD

Lots of new things in the Bible. That is, they are new because nobody has taken the trouble to bring them out. They have been there all the time, only waiting an opportunity to make themselves known. Is this one of them? You will find the statement in Revelation 7:17, "For the Lamb that is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life: and God shall wipe away every tear from their eyes."

We have seen the scripture teaching about the Lamb Slain, the Lamb on the Throne, the Lamb and the Book, and the Wrath of the Lamb. Here in this seventh chapter of Revelation is the same Lamb of God in the office of a Shepherd. The figure of Jesus the Son of God as a shepherd is a familiar one in both the Old and the New Testament. David's Psalm has made the idea forever familiar and famous: "The Lord is my Shepherd, I shall not want." Jesus himself in the New Testament dwells at length upon the teaching in the tenth chapter of John's Gospel: "I am the good shepherd. The good shepherd layeth down his life for the sheep. He goeth before them. The sheep hear his voice and follow him." There is nothing new in the conception of Christ as a shepherd.

But what is distinctive in the quotation from Revelation is that the Lamb is called a shepherd; that is that the quality and character embodied in the conception of a Lamb makes him suited to the work of shepherding men. It is the same truth which is taught by other words in Hebrews where it is said that he became in all points like his brethren. He took not on himself the nature of angels, but he took on him the seed of Abraham. It was necessary to establish a point of contact. It was necessary to have a nature that would put him in entire sympathy with redeemed men. One touch of nature makes the whole world kin, and the possession of human nature puts the Son of God forever into real sympathy with all the needs of men. A man must come out from among the people to know their point of view; must be born among them to have thorough sympathy with them. Of no man who ever lived could it be said that he had more thoroughly human experiences than Jesus did. He traveled all the way from the manger to the throne. He was associated with rich and poor, with peasants and kings, with vicious and pious. "He knew all men and needed not that any one should bear witness concerning man; for he himself knew what was in man." Jno. 2:24.

This knowledge of experience he uses not to exploit men but the minister to them. He shall guide them unto fountains of waters of life. Man attains to the largest measure of life only by following the leadership of the Son of God. He comes into the possession of the means of mental and spiritual enlargement only by listening to his voice and walking in his steps. That is what is meant in that chapter on the good shepherd (Jno. 16) by saying, I have come that they may have life, and that they may have it abundantly. He feeds us with his truth, waters us with his grace.

But we must not leave out the phrase, "that is in the midst of the throne." It is only "The Lamb that is in the midst of the throne" that becomes a shepherd. Only the enthronement of Christ in our hearts and lives brings to us the benefits of his leadership and ministry as a shepherd. Put him right in the center of the throne of your heart and he will guide to fountains of the water of life; and God shall wipe away every tear from your eyes.

### MAN HAD TWO SONS

They were different. It often happens that way. One of them said, when his father told him to go work in the vineyard, "I will not", but later he repented and went. And he came to the second, and said likewise. And he answered and said, "I go, sir": and went not. That is the situation with our people in the present stage of the campaign.

We have a group of people who made pledges to the campaign when it was launched. Under the impulse of a good motive, under the teaching of the word of God, recognizing his voice in this call to service, they promptly responded, "I go, sir". They put down their names and the figures accompanying them to run for a period of five years. They were feeling good and many of them were perfectly sincere in their purpose. It is occasionally intimated that some of them promised just to get by and never did intend to redeem their pledge. We bring no railing accusation.

There were others who bluntly said, "I will not". Or they were among those who did not see their way clear to carry through a five year pledge and withheld their subscription. Whatever the reason, there are many among those who made no promise. It is not too late for them to redeem themselves and obey the voice of God which calls to service in his vineyard. They may be at last the ones who did the will of their Father. Specially would it be in beautiful contrast to those who are falling down on their promise, and will wipe out the refusal to cooperate from the beginning. But, brother beloved, let us not be among those who promised and failed. Of these Jesus said, "Verily I say unto you, that the publican and the harlots go into the kingdom of God before you."

### HE STOPPED THE TRAIN

A little freckled face, snaggletoothed boy about six or seven years old got on the train the other morning, going up from Vicksburg. He was one of a bunch of children who were going to a consolidated school a few miles ahead. Some how we got into a running conversation and he soon told what grade he was in, how well he knew his "spelling", and rattled off his morning piece of poetry with such glibness that, because of his velocity and poor teeth, I could only catch a word now and then. But he assured me it was all right and he could beat the girls "a-spellin" all to pieces. He soon jumped off the train and I watched him as he scampered off to school.

That afternoon as we came back down the road, here he was again on the train and as gay as ever, and happier than if he owned the railroad. After about half an hour he came running down the aisle with his face turned wrong side out and crying aloud in a most distressful manner. At first it was difficult to catch his words and understand the cause of his trouble. But finally we made it out: It didn't stop! It didn't stop! He was chasing up and down the aisle and flinging his arms and his school bag in every direction. His cries reached the conductor, who took in the situation and quickly seized the cord and stopped the train. By that time we were some distance past his station and there was nothing to do but reverse the engine and pull back to the place and let that boy off.

Did any passenger complain of the delay? Of course not. Everybody was jolly that we had found out what his troubles were and that they would soon be at an end. A rainbow soon spread over the cloud on his face and the tears in his eyes. The train hurried back for two miles, and the little fellow found his whole family waiting for him and rejoicing that he was not lost, as they had feared. We heard loud voices as we pulled out again.

And then the word of God came to one of the



## Convention Board Department

R. B. Gunter, Corresponding Secretary

### THE RE-ENFORCEMENT CAMPAIGN

The district conferences for the laying out of plans for the Re-enforcement Campaign have all been held. All of the meetings have been well attended, and a fine spirit has been manifested on the part of pastors, laymen and women. We have every reason for encouragement.

At these meetings the associational leaders for the various associations were elected by the conferences, and instructions and literature have gone out to these workers.

#### ORGANIZATION

The organization for the association consists of an Organizer, a Publicity Director, and a W. M. U. Organizer. The organizer in most cases is a pastor and the publicity director is a layman.

It is suggested that the associational organizer call a meeting of these workers at the earliest possible date, together with the pastors and other leaders of the association, for the purpose of laying out plans for the Campaign. The workers at these meetings should be much in prayer for the leadership and direction of the Holy Spirit.

It will be the duty of the associational organization to perfect an organization in every church for putting on the Campaign, along the lines set out in the leaflet, "How to Organize a Baptist Church for the Re-enforcement Campaign", copies of which have been sent to the associational leaders. The leaflet referred to is reproduced in this issue of the Record.

#### THE WORK FOR OCTOBER

The month of October should be given to the organization of every association and every church. Every church should put on a vigorous campaign for enlisting its members in the church activities. Every department of every church should go out after its possibilities during October. The people must be reached for active service in the church before they will give of their means. *Make October Memorable for Enlistment.*

#### THE WORK FOR NOVEMBER

The full month of November should be devoted to reaching the churches on their regular preaching days and putting on the campaign for CASH and for subscriptions for 1923. The big emphasis should be put on cash payments on pledges and cash donations from those who have made no pledge. The subscriptions will be taken for one year only, the payments on the new pledges to begin in January, 1923.

#### IMPORTANCE OF PUBLICITY

Large emphasis should be placed on publicity work from now on. Organize for a speaking campaign in every church in the association. Use every man and woman who will go to the churches and make a talk. Send out mission bands from the larger churches. See that four Minute Speakers are appointed in every church. At every service, the church, the Sunday School, the B. Y. P. U., the W. M. U., the organized classes, have some one to make a short talk.

sons of the prophets as he remembered what Jesus said, "Take heed that ye despise not one of these little ones; for I say unto you that in heaven their angels do always behold the face of my Father who is in heaven." The cry of the least of God's children will bring an answer even though it may become necessary to stop the whole order of nature and reverse the program of kings.

### HOW TO ORGANIZE A BAPTIST CHURCH FOR THE RE-ENFORCEMENT CAMPAIGN

The Southern Baptist Convention forces have agreed to put on a Re-enforcement Campaign in behalf of the 75 Million Campaign from November 5 to December 3, in the one-fourth and one-half time churches, and from November 26 to December 3 in the full-time churches. The following suggestions are offered to the churches to aid in their organization for the Campaign:

#### Two-Fold Purpose

The purpose in this Campaign is two-fold:

1. To secure pledges to the 75 Million Campaign for the remainder of the five-year period from all churches and members not reached for pledges before.

2. To secure pledges from all those who have joined the churches by letter, baptism, and otherwise since Victory Week, and who have not made pledges. Nearly 500,000 have been baptized during the three years of the Campaign, and but few of these have been enlisted in the Campaign.

It is to reach these two classes that this special movement is to be put on.

#### The Campaign Officers

The organization is simple and much like the organization we had for "Victory Week."

1. **The State Organization**—the State Director who is the Mission Secretary of each state, the State Organizer, the W. M. U. Organizer, Publicity Director, and Chairman of State Laymen's Movement.

2. **The Associational Organization**—the Organizer, Publicity Director and W. M. U. Director.

3. **The Church Organization**—the Director, who in the main should be the pastor; the Organizer, who should be some layman from the church; and the W. M. U. Organizer, who should be some active woman in the W. M. U., or if the church has not a W. M. U., some one among the women of the church. These are to be appointed by the church under the leadership of the pastor. In addition to these there should be the Four-Minute Speakers, the number to be according to the need, and the canvassing teams.

#### How to Get Ready

Great preparation should be made for the canvass of the churches. The following suggestions are offered:

1. The pastor, in conference with the Associational Organizer and the W. M. U. Organizer, should agree on the organization. The ones appointed should be approached and their agreement to act secured. Only aggressive, active people, who are in full sympathy with the Campaign, should be appointed.

2. The pastor should preach on the Campaign objectives, and thoroughly set out to his people the purpose and plan of this special Campaign, and ask the church to approve this special program. The people should be thoroughly informed if we expect them to co-operate fully. The

Carlyle said, "When belief waxes uncertain, practice, too, becomes unsound."

Simpson County Association meets Oct. 3d with Stonewall Church. Those who go by rail will be met at the morning train at Shivers. Write to L. S. Polk, Shivers R. F. D.

pastor is God's man to give this information. Four Minute Speakers can greatly aid in this. One of these should speak at each service of the church during the Campaign. Posters, tracts, and other literature furnished from state headquarters should be freely distributed.

3. The church Campaign officers should have frequent meetings to thoroughly prepare themselves, to work out the program and to get the lists of the people to be canvassed thoroughly in hand.

4. Complete lists of the church membership should be secured—the names of all who have already pledged on one list, and those who have not pledged on another. The local address of each member should be accurately secured, and this list prepared in good shape for the church canvassers. Members who have pledged before should not be re-canvassed for new subscriptions. This Campaign must not disturb the pledges of former subscribers.

5. The time for the Special Campaign should be agreed on and the organization gotten in good shape to make quickly a thorough canvass of all the membership not formerly reached. The church canvassers should be appointed before hand, and thoroughly instructed and given a complete list of the names and the addresses of the people to be canvassed.

#### The Canvass of the Church

1. **The time**—There will be three groups of churches:

(1) One-fourth time churches. If these meet on the first, second, or third Sundays in the month they should take one of these days in November.

(2) One-half time churches. If these meet on the first or second Sunday in the month, they should take one of these days in November. If the one-fourth time and one-half time churches meet on the last Sunday in the month, they can take the same time as the full time churches.

(3) The full time churches. From November 26 to December 3 is the time suggested for the full time churches to take the canvass. This arrangement will enable the pastors and the workers in the full time churches to give aid to the smaller churches in taking their canvass, and it is hoped that this will be done largely.

2. **The Canvassing Teams**—The groups of workers appointed to take the canvass should be sufficiently large to cover the membership of the church in a half-day. They should be appointed, organized, and trained before the day for the canvass.

3. **The Meeting of Canvassing Teams**—It is suggested that the canvassing teams meet at the church at two o'clock on the day for the canvass to be made. Each captain of a team should have in hand the list of the members he is to canvass. All the teams should meet at the church, have prayer, and then go out to reach the membership as quickly as possible. The methods of doing this adopted for "Victory Week" should be followed in this canvass.

4. In case the matter is taken up at the morning service, and a subscription gotten from every unreached member present, the lists in the hands of the teams should be revised, and the remainder of the membership canvassed in the afternoon.

5. The canvass should be followed up during the week until every member has been seen and a subscription obtained. A report of the work done on Sunday should be made at the Sunday night service, and a report made of the work done up to the time of the prayer meeting service in the mid-week should be made at that time. By the following Sunday the canvass should be completed and a full report made to the church.

6. All names of subscribers with their pledge cards should be carefully filed with the treasurer of the 75 Million Fund. These records should be kept as formerly in "Victory Week." The amount raised should be reported to the Associational Organizer, and through him to the State Secretary.

(Continued on page 7)



## THE DEVIL'S DEVICES

A SERMON

By Dr. Ben Cox

Text: 2 Cor. 2:11—"Lest Satan should get an advantage of us: For we are not ignorant of his devices."

You ask me to believe God created Satan? I reply Yes, but God did not create him as Satan. The Bible seems to teach in several places that Satan was created as an angel. Perhaps one of the very clearest of all. Ezekiel 28:12-15 throws some light on this:

"Son of man, take up a lamentation upon the king of Tyre, and say unto him Thus saith the Lord God: Thou sealest up the sum, full of wisdom and perfect in beauty.

"Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx and the jasper, the sapphire, the emerald, and the carbuncle, and gold; the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.

"Thou art the anointed cherub that covereth; and I have set thee so; Thou wast upon the holy mountain of God; Thou hast walked up and down in the midst of the stones of fire.

"Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee."

Darby's free translation is quite suggestive:

"Thou didst seal up the measure of perfection, full of wisdom and perfect in beauty, thou wast in Eden the garden of God. Every precious stone was thy covering. Thou wast the anointed, covering cherub, and I had set thee so. Thou wast upon the holy mountain of God. Thou didst walk up and down in the midst of stones of fire. Thou wast perfect in thy ways from the day that thou wast created till unrighteousness was found in thee."

The 17th verse of Ezekiel 28 says:

"Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness; I will cast thee to the ground, I will lay thee before kings, that they may behold thee."

Peter reminds us of the angels that sinned (2 Peter 2:4):

"For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment, and spared not the old world but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly. The Lord knoweth how to deliver the just out of temptation and to reserve the unjust unto the day of judgment to be punished."

Jude says (verse 5):

"I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.

"And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day."

The Bible starts by saying, "In the beginning God created the heaven and the earth." There is a good reason to believe that between the first and second verses many wonderful things have taken place. Perhaps between this time Satan had rebelled and he and his followers had been cast down to the earth and there came the awful conditions which resulted in leaving the earth "without form and void, and darkness was upon the face of the deep."

There comes a new start with the creation of Adam and Eve. All of earth's products are pleasant and pleasant only. There is no enmity. It was just as safe for Adam to put his hand on the head of a lion as on the head of a calf or a dog. When the Second Adam comes to

take charge of things here, it will be just as safe to do the same thing then, for we are told that at that time the "wolf shall dwell with the lamb and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them." But Adam was a failure and he fell, and instead of all of earth's pleasant fruits, there came thorns and briars. Enmity amongst animals and people. Sin becomes rampant. They advanced in money-making; they advanced in so-called civilization; they advanced physically, we are told, and that there were "giants, men of renown in those days." Those who make Eugenics their religion would be well satisfied with conditions then, but God looked down and "saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually", so it became necessary for God to send the flood just as it is necessary for a surgeon to amputate the arm when gangrene has set in.

After the flood comes a new start, and the people are still a failure, and in the course of time Jesus comes to die, the "just for the unjust" that he might bring us of God. But even though he has been sent into the world man is still a failure and will be a failure until Satan is bound. Then for a glorious thousand years man may succeed. Satan will come forth in his last rebellion, the worst of all, will be cast into the fire, and there will be a new Heaven and a New Earth "wherein dwelleth righteousness."

Our chief concern this morning, however, is with Satan's ministry now. What is Satan like? I feel safe in saying that in no respect has the Bible been more thoroughly perverted than in what it says about Satan. The picture of Satan with horns and hoofs and pitchfork is not a Bible picture by any means. Someone has well said that "the devil of Christianity is a myth." The devil of the Bible is a prince, a king, a ruler. The "god of this world." Finally we see him pictured in the book of Revelation, as he measures arms with God, and is cast down. He is very wise. Exceedingly wise, but he has wisdom without the safeguard of righteousness, which is always very dangerous. Paul writes to this wealthy, wicked church at Corinth and expresses his anxiety that they "be not ignorant of his devices." He is speaking, as you will notice, specially in this chapter about church discipline. Rather strange to read about church discipline now in the days when we hear so little about it. Paul is anxious that the man who has been disciplined by the church shall not be swallowed up with "over-much sorrow." He is anxious that Satan shall not get an advantage of the church of Corinth in this matter. That they shall not be "ignorant of his devices."

In the Bible, we nearly always find Satan working on the Lord's ground. It is not surprising, therefore, to find him dabbling in church discipline matters. Dr. — and I have been appointed to try to do all we can to settle the difficulty in a prominent negro Baptist church in this city. Church fusses are always bad. They are bad amongst white people. They are worse amongst negroes. I am very sure that this prominent negro church with its illustrious history is being caused much trouble right now because of the devil's devices. I hope you will pray for us in this important matter.

Yes, there is very much ignorance as to the ministry of Satan. There are those who seem to think that he makes his headquarters in dens and dives and places of that kind, but that is not the case. As I said before, you find him in the Bible working on God's ground.

A negro was trying to enlighten his master on this question. Trying to impress him that he was in the hands of the devil. He said, "Boss, it is like this. That dollar you paid me for my work yesterday I has in my pocket. I've got that now. The dollar I'm specially interested in is the dollar in your pocket." So it is with the

devil. He has the people in dens and dives already, so we find him working on God's ground. He comes to Adam and Eve made in the image of God. When the sons of God appear before him, Satan appears there too. He always does. God says, "Have you considered my servant, Job? A man that feareth God, and escheweth evil?"

We are told that "Satan stood up against Israel and provoked David to number Israel."

You read something very interesting in the third chapter of Zechariah:

"And he sheweth me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand side to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan, even the Lord that hath chosen Jerusalem rebuke thee; is not this a brand plucked out of the fire? Now Joshua was clothed in filthy garments, and stood before the angel, and he answered and spake unto those that stood before him saying Take away the filthy garments from him, and unto him he said, Behold I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment, and I said Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by."

Thank God that although Satan is standing at God's right hand to resist, the angel of the Lord is also standing by. There is nothing Satan tries to resist any more zealously than when the filthy garments, signifying sin, are taken off and the robes of righteousness are put on. When I give the invitation here tonight for those who wish to be prayed for to hold up their hands Satan will come into the midst of the people and try to keep them from doing it. He works on God's ground. He is always there to resist.

During the period of the decline of Israel and Judah on account of sin you do not find Satan appearing so often, but when Jesus comes he gets very busy. He works on Herod and causes him to try to make believe that he desires to see Jesus himself. The wise men are led of the Lord to go back another way.

No sooner has Jesus come up out of the water of baptism than he is taken into the wilderness to be tempted of the devil.

When Satan wants some one to betray Jesus, he enters into one of the twelve.

To one of the chosen three Jesus says, "Satan hath desired to have thee that he may sift thee as wheat, but I have prayed for thee, that thy faith fail not."

After Pentecost when the Holy Spirit's power is so wonderfully manifest that people even voluntarily sell their property and lay their money down at the apostles' feet for the work of the Lord, he enters into Ananias and Sapphira. You remember the words of Peter to Ananias when he has lied about the amount of money:

"Ananias, why hath Satan filled thine heart to lie to the Holy Ghost and to keep back part of the price of the land? While it remained, was it not in thine own power? Why hast thou conceived this thing in thine heart? Thou hast not lied unto men but unto God."

When Paul started on his first missionary journey Sergius Paulus was very much impressed, but Elymas the sorcerer resists. Then we read that Paul, filled with the Holy Ghost, "set his eyes on him and said O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" And so he is smitten with blindness.

He works on the Lord's ground in the Bible, he has worked on the Lord's ground ever since, he is working on the Lord's ground now, and will continue to do so until he is bound for a thousand years and later cast into the fire.

Satan does not need to suggest each evil to us. He did that once for all and until we are delivered by the Savior from his power he will con-



tinue to do so. All we need to do is to give way to the self spirit within. Jesus says in Mark 7:

"For from within out of the heart of man proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. All these evil things come from within and defile the man."

James reminds us that:

"God cannot be tempted with evil, neither tempteth he any man, but every man is tempted when he is drawn away of his own lust and enticed. Then when lust hath conceived it bringeth forth sin, and sin, when it is finished, bringeth forth death."

One of the chief devices of Satan is to conceal his character as far as he can. He is very willing for us to do good. He will encourage us to do good. He is very willing for us to engage in works of charity, so long as we let charity take the place of Christ. He will encourage us in social service if this social service will keep us from the Savior. He will flatter us and pat us on the back and will remind us that we are making fine progress. That is what he did when he tempted Eve in the first place—"Ye shall be as gods." He encourages and helps us in material progress sometimes as he did in the building of the Tower of Babel. He filled them with pride. They said one to another:

"Let us make brick and burn them, and let us build us a city and a tower whose top may reach unto heaven, and let us make us a name. \* \* \*

Five "Us's". But they were soon brought to nought, when God said "Let US go down and confound them." It did not take nearly as long to destroy the Tower of Babel as it did to build it.

The devil is not averse to our joining the church. One of his devices is to get people to join the church and leave out Christ.

It is interesting to note the steps he followed first with Adam and Eve and has been following ever since. His first step was to ask "Hath God said?" He has been asking that, I repeat ever since. He used to ask it mainly through outsiders. Now he is becoming bolder and is asking it from the inside. In school, some of them so-called schools. In some pulpits the question is being asked, "Hath God said?" The plain words of Paul are needed just here, I think (2 Cor. 11:12-15):

"But what I do that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory they may be found even as we. For such are false apostles, deceitful workers transforming themselves into the apostles of Christ, and no marvel for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works."

Note Paul does not say here "pretend to be ministers of righteousness", but that they "are" ministers of righteousness. What is our standard—"In his steps?" or "In Christ?" One of the devil's devices is to come with professed scientific investigation. Says he, "Let us have an unbiased investigation of the Bible." There cannot be an unbiased investigation of the Bible by an unregenerate man. "The carnal mind is enmity against God, not being subject to the law of God, neither indeed can be." It is still true that the "natural man receiveth not the things of the Spirit, for they are foolishness unto him." "Neither can he know them", for they are "spiritually discerned." It is still true that the "whole world lieth in the evil one." There are no exceptions. Paul says to the Corinthians (1 Cor. 2:7-11):

"We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory, which none of the princes of this world knew, for had they known it they would not have crucified the Lord of glory, but as it is written, Eye hath not seen nor ear heard, neither have entered into the heart

of man the things which God hath prepared for them that love him, but God hath revealed them unto us by his Spirit for the Spirit searcheth, yea, the deep things of God. For what man knoweth the things of a man save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God."

If Satan cannot get us to doubt that God hath said it, then he comes and suggests that God does not mean it, as he did with Eve—"Ye shall not surely die." So he works today. He suggests the impossibility of the virgin birth. The unreasonableness of the deity of Christ. He scoffs at salvation through the blood of Jesus, and the teaching that a man must be born again before he can see the kingdom of God. He has chosen to say much about the mistakes of Moses, perhaps because Moses had so much to say about the blood. It was Moses, you know, who instituted the Passover.

One of his devices is to lead us to submit to reason, but reason is an unsafe guide sometimes. He scoffs at miracles because we cannot understand them, and when he tempts us to go astray here we should remember the verse, "Trust in the Lord with all thine heart and lean not unto thine own understanding." "With the heart man believeth unto righteousness." A man is not saved at all unless he is saved below the head.

If he cannot succeed in getting us to doubt that God has said it and to doubt that God means what he says, then he tries to get us to displace the Bible with something else. "Let us have the spirit of Ethics and Education", says he, "instead of the Holy Spirit." A preacher went to a theological seminary. He had to study three volumes on Theology. How many pages of the three do you suppose dealt with the Holy Spirit? Only 30, and yet the Holy Spirit is the very life of the church.

The Bible tells us of God, but Satan meets that by being the "god of this world." The Bible teaches of the trinity, but Satan has his trinity. The dragon, the beast and the false prophet. The Bible proclaims Christ as King. Satan meets that with Anti-Christ. The Bible proclaims miracles. Satan meets that with the miracles in Egypt, with the beast who brings fire from heaven, and with miracles of spiritism, etc., now. Speaking again of the trinity, it is a striking fact that there is a trinity of good women in the Bible. Eve, the mother of all, Mary the mother of Jesus, and the woman in Rev. 12:1. Satan meets that now with a trinity of Theosophy, Spiritism and Christian Science, each of these founded by a woman, as you know. Speaking further of woman, Satan uses her to be the vehicle for the first doubt. Thank God she is also an example of great faith. Nowhere do you hear Jesus saying, "O man, great is thy faith." But you do hear him saying, "O woman, great is thy faith."

He substitutes self-righteousness for righteousness by faith. For prayer he substitutes "saying" prayers and forms of prayers. For the Bible command to take Christ to the world he says, "Let us bring the world to Christ." When you preach, "Go into all the world and preach the gospel to every creature", Satan suggests that "Charity begins at home." Yes, it does begin there but it does not end there. You remember in the early days when persecution came we are told that they that "were scattered abroad, went everywhere preaching the word." Perhaps they would have remained at Jerusalem if it had not been for the persecution.

He tempts us to be one-sided in our view of things, not "rightly dividing the word of truth."

He tempts us to say much of the "General Judgment", forgetting that there is to be no "General Judgment", and that none is taught in the Bible. Thank God, I shall not be judged. I have been judged in Christ already, and "there is therefore now no condemnation to them that are in Christ Jesus." The only judgment I shall have to meet is the judgment of rewards. After

the Thousand Years of Peace we believe there will be a Resurrection of the Wicked. The dead, small and great, shall stand before God. At that last prayer meeting when those who have refused to pray here will be forced to pray there without any God to pray to. They have shut themselves up within four material walls here. They will find themselves shut up within four material walls there and they will cry to the mountains and rocks to fall on them and hide them from the face of him that sitteth on the throne and from the wrath of the Lamb." What a wonderful joining of words—Wrath, Lamb—and yet the "Lamb slain for sinners" will be forced to come in justice and wrath then.

Perhaps the greatest of all his devices is to keep the people in unbelief. He tries to get us to argue that there have been no miracles since A. D. 60. He fills us with unbelief and consequently we have fear, discontent, anger, envy, ambition, pride. He started with Eve, trying to make her proud. He has been following the same course ever since. He himself was cast down on account of pride.

Do we need help against him? Yes indeed we do. Paul writes to the Ephesian church about the "Heavenlies" in Christ. To the same people he says "Neither give place to the devil." To the same spiritual church he writes, "For we wrestle not against flesh and blood but against principalities and powers against the rulers of the darkness of this world." And he further reminds them that they need the "whole armor of God", that they may be enabled to "stand against the wiles of the devil." Yes, we need much help, and thank God, he is willing to give it to us, if we come to him humbly for it, for James reminds us that "God resisteth the proud but giveth grace unto the humble." "Submit yourselves, therefore, to God. Resist the devil, and he will flee from you."

Restraining prayer, we cease to fight;

Prayer makes the Christian's armor bright;

And Satan trembles when he sees

The weakest saint upon his knees.

(Continued from Page 5)

#### Points of Great Importance

It is very important that the following suggestions be kept in mind:

1. Don't fail to get a good ready. The pastor with the organizer should keep this matter thoroughly before the church with full explanations. The glorious results of the Campaign already obtained should be given out to the people.
2. Don't fail to see every member of the church who has not formerly been reached. Don't leave any out. It will take patience, energy, and time, but it is worth while.
3. Don't fail to keep accurate and full records. File the pledge cards with the proper treasurer, and see that the records are kept as they should be.
4. Don't fail to make report to your Associational Organizer, and he should not fail to make report promptly of the State Secretary.
5. Don't fail to keep constantly before the people the great objectives of the Campaign for Jesus Christ in the fields of missions, education, and benevolence, remembering that the nearly 500,000 baptisms are worth many times over all that we have put into the Campaign. Remember that we are doing this for Jesus Christ and a lost world.
6. The South-wide aim, hope, and prayer is that from new members and other unreached Baptists we may add at least \$10,000,000.00 to our great Campaign, and that our victory for Christ shall be rounded out, and that by the end of the five years we will have turned over to Jesus Christ for the saving of a lost world more than \$75,000,000.00 in cash. It can be done, it should be done, and if we do our duty it will be done. All the things dear to the Cause of Christ are involved in the accomplishment of this task—even Christ's eternal glory. Let's do it for His glory.



# Mississippi Woman's Missionary Union

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## ATTENTION, PLEASE!

The following committee will have charge of the arrangement of Exhibits in the Baptist Booths at the State Fair: Miss Fannie Traylor, Mrs. R. B. Gunter, Mrs. D. M. Nelson, Mrs. W. Q. Sharp, Miss Sallie Paine Morgan, Miss Minnie Brown, Miss M. M. Lackey.

Sisters, all over this state there are interesting articles that mean much in Baptist History that should be put forth in this exhibit. There is in Union Association, if I mistake not, a long handled gourd that has a history; there is a gavel that we need to know more about; there are pictures of ancient churches; of aged preachers, laymen and women. These are mentioned merely to give you an idea of what is wanted. Of course each of our Colleges and other institutions will have things of special interest. But let us each one from everywhere, country, village, town and city "put on our thinking caps" and see what we may have, or know about, that may be procured for the occasion. Remember we will not have the privilege of assisting with the next Baptist Centennial. Send all articles to W. M. U. Headquarters, marked "Fair Exhibit."

"World Comrades"! What a charming and suggestive name. I am sure the little magazine will prove to be all its name indicates—a real "Comrade" to every real R. A., G. A., and Sunbeam. With its attractive front page to the last word it is brimming with interest and helpfulness. I am hoping every auxiliary leader in Mississippi will give a royal welcome—so, "Subscribe my lady, subscribe!"

MRS. A. J. AVEN.

## BAPTIST ZONE MEETING AT BOYLE

The W. M. U. Zone No. 1 held its second meeting at the Boyle Baptist church on September 13th. There was a large attendance from each society present. The societies included in Zone No. 1 are Shaw, Boyle, Cleveland and Pace. The devotional and business session was presided over by Mrs. M. F. Doughty of Shaw, our District Superintendent. Among the business matters that were attended to was the electing of a General Secretary and a Recording Secretary. Mrs. D. H. Adams was elected to the former and Mrs. B. J. Pitre to the latter office. Both reside at Boyle. Mrs. Doughty read scripture lesson from Joshua second chapter and made a very touching appeal, emphasizing our real purpose of the work, "Is to view the land" and to be willing workers, strengthening the weak. Mrs. Guy Waldrop, Assistant Superintendent, made a short talk and reports from some of our foreign missionaries. The Shaw society gave a splendid program "Campaign", which was certainly inspiring. Eight ladies took part with special subject from each letter. The G. A. R. girls had special music, after which Mrs. E. V. May gave a reading.

Dainty refreshments were served by the Boyle society, and the meeting adjourned to meet again in Cleveland two months hence.

Every one that was privileged to attend this meeting was sure went away with an inspiration and determination to start anew the work in the Master's field, which is white unto harvest.

MR. B. J. PITRE, Recording Secretary.

## W. M. U. OF GULF COAST ASSOCIATION

The W. M. U. of the Gulf Coast Association met in regular session with the East Moss Point church September 13, 1922. One whole day and night session was devoted to the work of the annual meeting.

Mrs. J. R. Kelly, Superintendent, presided, and the following interesting program was given:

Hymn—Coronation.

Opening Prayer—Mrs. J. L. Boyd.

Devotional—Mrs. S. T. Elder.

Welcome Address—Mrs. L. I. Thompson.

Response—Mrs. J. H. Matthews.

Appointment of Committees.

The following societies read interesting reports:

First Church of Gulfport, Biloxi, Moss Point, Kreole, Pascagoula, Long Beach, Grace Memorial.

Mrs. Champlin then gave us a splendid talk on "Our Policy".

Prayer, Rev. A. L. O'Brian. The afternoon session was devoted to the report of committees.

The new officers for the ensuing year are:

Superintendent—Mrs. S. B. McIlwain, Pascagoula.

Secretary—Mrs. J. N. Rape, Moss Point.

Mission Study Leader—Mrs. J. L. Boyd, Biloxi.

Personal Service Leader—Mrs. Geo. T. Davis, Kreole.

Stewardship Leader—Mrs. H. C. Williams, Gulfport.

Young People's Leader—Mrs. L. I. Thompson, Moss Point.

We were sorry to lose our capable Superintendent, Mrs. Kelly. She has done a splendid work in our Association and we are grateful for the earnest effort she has put forth the four years she has directed our work.

At this session \$6.50 was given by the women for a memorial window in the new church at Clinton.

A plan to finance the work of the W. M. U. in our Association was discussed and arranged.

After the installation of the new officers, the minutes were read and adopted, then the meeting adjourned with prayer by Rev. Whitfield.

The ladies of East Moss Point church served a generous luncheon in the good old fashioned "dinner on the ground" style. The social feature at the noon hour added much to the good fellowship and success of the meeting.

Dear Miss Traylor:

Just a few lines to let you know how delighted we are with "World Comrades". Am sure we "Sunbeams" shall try the harder to "Shine for Jesus" since we are to have real programs to supplement those of Royal Service. We did so much need this very magazine.

I am going to send in a list of subscribers to Birmingham in the next few days for this "World Comrades". Several Sunbeams will take it and of course I must have it.

Sincerely, MRS. M. M. LEGGETTE, Laurel.

Sisters, do not fail to attend your associational meeting if it is possible for you to get there. Your Superintendent needs your presence, your sisters from other churches need you and you need the inspiration and information of the occasion.

## WELCOME HOME

We give a greeting above that goes to all our returned missionaries, all over the United States, from the Missionary Review of the World.

We give a special greeting to our missionaries that are now sojourning in Mississippi, and Jackson.

Dr. and Mrs. Rowe are home on furlough from Japan. Their hearts are full of their work; and they long for the folks at home to know about it. Mrs. Rowe, as we of course all know, is our own Carrie Hooker Chiles. She comes back to us brim full of enthusiasm as well as information, and she, as well as her husband, knows how to tell it.

Elizabeth Kethley from Shanghai Baptist College is with us. While she has not yet her usual physical strength, she too is filled with enthusiasm, and with it an intense longing for Southern Baptists to realize what a wonderful asset they have in being part owners of this remarkable seat of learning.

Dr. and Mrs. MacKenzie with their charming daughters are also with us. While these devoted missionaries were sent out under the Northern Baptist Board, they are now ours in a very happy sense: They plan to remain with us. Dr. MacKenzie is a physician, of merit, intelligence, cultured and God-called. He planned a great work in China—and accomplished it, in the face of violent difficulties; even in the face of his brethren and his Board who decided that what he undertook was humanly impossible. But with faith in Him "with Whom all things are possible" the work was accomplished. It was done, however, at the risk of so much strength, mental and physical, that Dr. MacKenzie had to return home.

We are so thankful for all these laborers. Their presence is a blessing; their messages are an uplift.

## TO THE FURLOUGHED MISSIONARY

Here's to the furloughed missionary! Tired out and worn on the field he comes back, and lo, he fires to fresh flame the enthusiasm and zeal of the home church! He comes to receive, yet is a giver to others. Men and women deaf to other calls stand still and listen, challenged by the words he speaks. Millions of dollars have been given in answer to his appeal. Thousands of lives have "followed in his train." Little children have listened and have answered "send me," and have kept the determination in their hearts until they were sent. Women have given their jewels, men have responded with wealth of gold and of life.

Down through all the years we look at the long line of men and women who have come back from facing the dangers and difficulties of the foreign field to face the dangers and difficulties of an indifferent home church. Only a few have faltered and failed. In almost unbroken line they have stood, themselves the testimony to the cause they plead.

Here's to the furloughed Missionary!  
 —From August Missionary Review of the World.

Attention, R. A. Leaders: Our new Royal Ambassador Manuals are most attractive. A copy has been sent to each Leader in the State whose name we have. Do not fail to read every word of it! A letter from Miss Traylor follows the Manual, to you.



## B. Y. P. U. Department

"We Study That We May Serve"

Arthur J. Wilds, Field Secretary

The Second Annual City B. Y. P. U. Training School of Jackson will be held at the Second Baptist Church October 8-13. The city union under the leadership of Randall Albritton has done some splendid work during the past year and the young people who compose the City Federation are looking forward to the training school with much pleasure and anticipation. A splendid faculty has been secured and the attendance is expected to be very large. The committees are working in earnest and definite plans have been made for each night of the school. A cordial invitation is extended to any member of the unions near Jackson. The faculty is composed of the following:

Auber J. Wilds, Dean of Faculty.  
Rev. B. W. Hudson.  
Miss Sallie Payne Morgan.  
Robert Gandy.  
Miss Marie Thompson.  
Mr. Lee of Texas.

The books to be taught are: The Senior Manual, The Intermediate Manual, The Junior Manual, The Intermediate and Junior Leaders Class, Training in Church Membership, Training in Christian Service. Make your plans now to be with us that week.

**Oak Grove, Guntown and Baldwin.**  
It was the good fortune of the writer to go back to his native state for three meetings in August. The first one was with my brother, W. S. Land, at Oak Grove near Noxapater. The Lord graciously blessed us there. The church was greatly helped and nineteen new members were added. In the last service of the meeting, three fine men were ordained to the office of deacon.

The next meeting was at Guntown where I assisted Pastor C. C. Weaver. Brother Weaver was unable to be with me because of a conflict with the Mt. Olive meeting. The people responded generously and nobly and that made it easier for the preacher. Brother Weaver is doing a good work here and is being loved more and more by his people. The Lord gave us twenty additions here.

The third and last meeting was with Pastor G. S. Jarman at Baldwin. The meeting began on the fourth Sunday in August and continued through Wednesday night following the first Sunday in September. I think I have never seen a people more anxious for a meeting than were the Baldwin folk. They had been praying for it for a long time and they rallied in a wonderful way. Great crowds came and much interest was manifested from the first. There were 52 additions. Brother Jarman is a good man in a good place and is doing a noble work with his people.  
B. C. LAND.

Van Alstyne, Texas.

**Lumberton B. Y. P. U.**  
Program for Sept. 17.  
Opening Song—Loyalty.  
The Responsibility of the Parent in Developing a B. Y. P. U.—Mrs. Lewis King.  
The Social Life of the B. Y. P. U.—Mr. Henry Greer.  
The Presentation of Diplomas—Bro. J. N. Miller.  
The Closing Song—Fight is On.  
Thirty-five diplomas were presented to the members of the three B. Y. P. U.'s for the Study Course recently taught by Mr. Penabacker and Mrs. King.

Myrtice Batson of the Juniors and Mary Cobb of the Seniors made one hundred per cent. Our Intermediates are A-1 for this quarter, and we hope to be next quarter.

### A LEADER.

If your quarterly payment for the Baptist Record is due this month we would urge that you have the church treasurer send us check for the amount at once. All church as well as individual subscriptions that expire this month will be taken off the mailing list the last of September. Renew promptly so as not to miss an issue of the paper.

### Jefferson Davis County Association

Via Brother Hardy Dale's home and automobile we reached the Jefferson Davis County Association Friday morning. A whole bunch of folks met the train eager to carry the visitors out to Hebron Church. Brother Dale has been moderator for eleven years, ever since the Association was born, and has never failed to start on time and to keep everything going and to observe the schedule. He was re-elected moderator, Brother J. W. Burrow clerk and Brother L. C. Burkett treasurer. The sermon was preached by Brother J. O. Buckley and was a strong appeal for the ongoing of the kingdom. The first opening in the program was given to the Editor to speak on Religious Literature. We are grateful for the generous response. More of the churches are going to put the Record in the budget. The dinner was a sign of prosperous times and great hospitality. There were other speeches in the afternoon on Publications, but our visit was cut short by the necessity of catching a train. One landmark church came back into the Association and a new church was also received. There was a good crowd of preachers, among whom we recall Brethren J. R. Carter, J. O. Buckley, J. B. Quin, B. E. Phillips, Owen Williams, N. J. Lee, C. H. Mize, J. L. Low, J. P. Williams. There were probably others. These could make a good association anywhere.

## STATE HEALTH DEPARTMENT

### MALARIAL FEVER AND ITS CAUSE

What is malarial fever?

A disease of man, common in hot, wet countries

What is malarial fever sometimes called?

Chills and fever, bilious fever, swamp fever

Is this disease found in the United States?

Yes. Along the coastal plain from Connecticut to Texas, over nearly all the Mississippi Valley, and in a number of valleys on the Pacific Coast.

What causes malarial fever?

The presence of certain small organisms in the blood of the person who has the fever.

What do you mean by an "organism"?

Something that is alive and thus has the power to reproduce its kind. It may be alive as a plant is alive, or alive as an animal is.

Is the organism which causes malarial fever a plant or an animal?

It is an animal, and in the blood is said to be an animal parasite.

What do you mean by a "parasite"?

An animal or plant that lives at the expense of another, like the mistletoe, love vine, rust on corn, or the hookworm, flea, etc. The malarial parasite lives in man only by feeding on the blood cells of the man.

How do you know that these parasites are found in the blood of those who have malarial fever?

Because with the microscope we can see them in the red blood cells of a man sick with malarial fever.

What do you mean by red blood cells?

They are very small bodies floating in the blood, shaped much like a biscuit, with thickened edges; they give the blood its red color, and are a most important part of it. They are essential to life.

### Cancers Cured at the Kellam Hospital

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### Items from West

Our revival services at West began the first Sunday in September. Brother Madison Flowers of Rolling Fork came to our assistance in time to do all of the preaching except on Sunday.

He preached the pure gospel in a most excellent way for five days and nights. A good many came from the country who were delighted with his preaching some years ago. In addition to being a faithful minister of Jesus Christ, Brother Flowers is quite a gospel singer, his solos being a great blessing to all who heard.

As a result of the meeting one was received by letter and four young men were baptized upon a profession, two of them being heads of families.

JOSEPH JACOB.

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Many readers of the Baptist Record have from \$100.00 to \$5,000.00 of money on which they are not receiving any interest. Why not let this idle money be making some more money by depositing in 4 per cent Certificates of Deposit in this bank,—the largest banking institution in Mississippi. These certificates can be written for three, six, nine, or twelve months.

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## The Sixth District

A pastor's conference has been organized in Marion County, meetings to be held monthly—Dr. Cooper, pastor at Columbia, is chairman. The first meeting is to be held at Columbia on Monday after the fourth Sunday, and on that date after. This makes four of the conferences in this district. Meetings have been well attended, and the brethren enjoy the fellowship and inspiration. Prospects are for two more monthly conferences, one in Amite, and one in Pike County. All of our pastors will then be in reach of one of our conferences. There is a fine fellowship among our pastors and it insures success in the work.

Pastor Morris is trying to get to the new church building at Port Gibson. The enlistment man spent some days there helping to put on a budget for local expenses. The response of the part of the members was encouraging indeed. Pledges showed determination to "carry on."

Dr. Beum is leading the people to great things. A few days were spent with him in preparation for the revival. It began September 24 with Dr. Raleigh Wright of the Home Mission Board's evangelists doing the preaching on the Court House lawn in Natchez.

Dr. Frazier, another Home Board evangelist, will be with Morris at Port Gibson in a county-wide revival beginning October 1.

Another county-wide revival will be held at Liberty in Amite County, Bishop T. Johnson, leading and Frazier helping. The county idea is taking hold in a great way.

The meeting of the workers of the Sixth District at Brookhaven was a real inspiration. The program was carried out in good style. About 60 were present. The W. M. S. of the church provided an excellent lunch and Pastor Taylor was a good host. This kindness of church and pastor is appreciated.

The enlistment worker is beginning to get into the life of the district, and believes that victory is the watchword with the churches and pastors.

OWEN WILLIAMS.

Evangelist T. O. Reese and Singer The H. Farr, who recently held successful meetings at Pontotoc and Houston, will on October 8th begin a meeting with Dr. John Compton Ball, Metropolitan Baptist Church, Washington, D. C.

Miss Leila Reese, daughter of Evangelist T. O. Reese, on September 19th entered the Baptist Bible Institute, New Orleans. She is preparing herself for missionary work.

"What is your occupation?" asked the judge sternly.

"I haven't any," replied the man. "I just circulate around, so to speak."

"Please note," said the judge, turning to the court clerk, "that this gentleman has retired from circulation for thirty days."

## Another Good Meeting

Conducted by that able and gifted minister of the Gospel, Dr. Harry L. Martin, of Indianola, our revival services, which were held during the first part of August, were attended day and night by large crowds and the good feeling which prevailed during the meeting indicated that a great good was being done. It was a revival which really revived—an awakening which was glorious.

Dr. Martin was with us in the 1921 meeting and his sermons, which revealed such breadth of thought and which were so eloquently delivered, won their way into the hearts of all who heard him, and left them longing for more. He was unanimously voted to conduct the 1923 revival.

We are deeply grateful to our loyal pastor, S. P. Andrews, not only for securing Dr. Martin for these services, but also for his untiring efforts, both prior to and during the meeting, which were responsible in great measure for the success of the revival. He has wrought for good during the entire time he has been with us. Brother Andrews occupies the local pulpit only two Sundays in each month and is engaged only one other Sunday, the latter service being held in Tennessee. Any church near here which has no pastor would be greatly benefitted if Brother Andrews should be called for the Sunday on which he is not engaged.

Although there were not many accessions to the church during the revival, there being only ten by baptism and five by letter, it is generally felt that we have never had a more successful meeting. There is remaining evidence, and it is permanent, of a much better feeling and a feeling that town and community have been genuinely touched.

W. J. STACY.

## Doddsville

Our meetings at this place were the means of the greatest growth, numerically, during the six years of the present pastorate. Brother Madison Flowers was here for six days and rendered excellent service.

Since our meeting in 1921, we have received 23 by baptism and 24 by letter, more than doubling our membership at this place since June, 1921. We are weak here compared to Methodist influence, but feel there is opportunity for growth.

## RESOLUTIONS

Whereas, the Darwinian theory of evolution, and various modifications thereof are being taught in an insidious manner in some of the text books now used in the public schools of Mississippi as well as in our state colleges, and, Christian teachers, for conscience sake are being constantly put under the necessity of taking issue with the text, much to the detriment of sound pedagogy generally, and,

Whereas, said text books are written from a standpoint prejudicial to the Holy Bible as the inspired word of God, and, the faith of our children in the Christian religion is being thus undermined right in the beginning of their lives, and, as in all this matter, the school life of our children is calculated to tear down all that is done for them by the home and the church, and,

Whereas, on account of these things our public schools are not representative of the people they serve but are in many instances being used to serve the purposes and fancies of infidel text book producers, and the tendency of this thing is to make skeptics and infidels of the whole American people ultimately, therefore be it resolved:

1st. This body hereby registers its protest against the use of any text book in our public schools that teaches the faith wrecking, God dishonoring theory of evolution in any of its forms, with the ultimate aim that our state legislature be asked to provide for a text book commission that will see that taxpayers are not in the future imposed upon by Germanized text book producers.

2nd. That in the event, text books cannot be found which are free from these objectionable features, our state legislature is hereby asked to set aside an appropriation sufficient to have books produced; books whose teachings are consonant with the Bible as construed by the orthodox denominations.

An aged Scotch minister, about to marry for the fourth time, was explaining his reason to an elder. "You see, I am an old man now, and I canna expect to be here vera lang. When the time comes I wad like to have some one to close my eyes." The elder nodded and said, "Ah, weel, meenister, I have had twa wives, and baith of them opened mine!"

## Holly Springs

By courtesy of Brother Bond of Holly Springs we reached the Marshall County Association while Drs. J. F. Tull and R. A. Kimbrough were reading the letters. As they were good readers and there are not so many churches this was soon over and the organization was completed by selecting Dr. E. L. Wesson moderator, and Mr. Boyce Watkins clerk. Brother F. Z. Huffstatter then preached the association sermon on Salvation by Grace. It was most thoughtful, forceful and true, a good message. Dinner was spread in the grove nearby, and back to business on time. After arranging messengers to other bodies, Publications was given the first place on the program. Besides the Editor, Brethren Watkins, Houghton, Kimbrough and Wesson spoke to this report. Mrs. Pressley and Mrs. Bond spoke of the W. M. U. work. Mrs. Whaley read the report on the Old Preachers' Relief, which was spoken to by Brethren Hargis, Kimbrough and Lipsey. The Laymen's Report also received good attention. The fellowship with the brethren was sweet. Dr. W. T. Lowrey was scheduled to preach the doctrinal sermon at night and we were sorry to miss this and the second day's work, which promised to surpass the first.

## SPECIAL MEETINGS

I have had twenty years' experience in pastoral evangelism with churches from the school house to those with 1,000 members. I would like to aid any church or pastor in special meetings during this fall. I am serving my second pastorate here, making five years in all. Can direct the song services.

B. E. Antrobus, Clarendon, Ark.



## FREEDOM FROM LAXATIVES

Discovery by Scientists Has Replaced Them.

Pills and salts give temporary relief from constipation only at the expense of permanent injury, says an eminent medical authority.

Science has found a newer, better way—a means as simple as Nature itself.

In perfect health a natural lubricant keeps the food waste soft and moving. But when constipation exists this natural lubricant is not sufficient. Medical authorities have found that the gentle lubricating action of Nujol most closely resembles that of Nature's own lubricant. As Nujol is not a laxative it cannot gripe. It is in no sense a medicine. And like pure water it is harmless and pleasant.

Nujol is prescribed by physicians; used in leading hospitals. Get a bottle from your druggist today.—Advertisement.

AVERETT COLLEGE for young women. Founded 1859. Accredited. Two years College, four years High School. Music, Art, Expression, Domestic Science, Commercial, etc. ADDITIONAL 1922 BUILDING: GYMNASIUM, SWIMMING POOL, DORMITORY. Strong faculty. Moderate rates. Illustrated catalog, James P. Craft, A. M. (Harvard), Pres., Box BR, Danville, Va.

## Our Great Cleaning Plant Is for Your Service By Parcel Post

### Vicksburg Laundry and Cleaners

Vicksburg

Mississippi



## GOOD BUSINESS THIS FALL SAYS BABSON

The Statistician Gives Reasons for Substantial Improvement

Wellesley Hills, Mass., Sept. 16, 1922.—Roger Babson evidently is not upset by labor difficulties and the threatened coal shortage. In a statement issued today he forecasts good business for the next few months.

"Go after business now!" says Mr. Babson. "Buyers during these past two years have been following a hand to mouth policy. Everyone has purchased as little as possible because a delay has meant lower prices and a consequent saving. With the turn of the business tide, however, prices again tend up and both business man and individual will make more money by buying ahead rather than by following the more conservative policy. An analysis of 76 basic materials for instance shows that 48 are higher today than they were a year ago, 24 are lower than a year ago, while 4 commodities show no change. Price increase will be felt most on the raw materials that have been completely deflated, but finished goods in practically all lines will show some strengthening during the next few months.

"It is particularly important that retail merchants fully grasp this change in the situation. They must turn with the tide. The retailer should plan on a substantial increase in trade between now and Christmas. If he does not he will be caught with a shortage rather than a surplus of goods, and a transportation tie-up will make it difficult to get more on short notice.

"This increase in business will be due to a combination of increased purchasing power and a change in the attitude of the general public. In spite of the strikes and labor unrest there is relatively little unemployment at present. On incomes over \$1,000 figures show that 48 per cent of the purchasing power of the country comes to the individual as wages and salaries. This makes up the bulk of the purchasing power upon which the average business man must depend. A drop in the cost of living and prospect of steady work is rapidly turning a majority of these people into ready buyers.

"In the farming field, bumper crops and better prices promise to class the farmer as a good prospect. He has bought very little since 1920 and his accumulated needs should absorb a tremendous quantity of farm machinery and supplies. The plans of the business world accumulated during these past two years will also be put into operation this fall.

"The combination of these several factors points to a merchandizing shortage. If I were a retailer I should certainly buy all goods necessary for Christmas trade now and insist upon early deliveries.

"This general increased business activity will lead in turn to the increased business and industrial profits that are already being reflected in the action of the stock market. Increased profits of course, mean more money for expansion and equip-

ment. Rents and money rates, in the meantime, are tending gradually downward relieving both individual and business house in the matter of over-head. Banks have ample funds to meet all commercial and investment requirements. In many localities money is a drug on the market. The slight seasonal tightening will doubtless be experienced at crop moving time, but taking the fall season as a whole money throughout the West and South should come nearer to the New York market level.

"In the investment market, prices of good bonds promise to rule strong this fall. As investment capital accumulates the interest rates ease off, bond prices automatically rise. As profits and income increase, the non-taxable issues will again be in demand. The effect of commodity prices will be more than offset for the time being by the quantity of money available. Continue to hold your bonds.

"Whether or not we shall have a reaction in the stock market this fall is not the point. We may get the break that the 'bears' are hoping for or stocks may climb suddenly. The point of importance, as I see it, is the fact that we have just turned the corner at the bottom of a period of depression and that the stock market has never reached its high point until early in the period of prosperity. Those who own good stocks outright need do no worrying about the market."

In spite of rail and coal difficulties, general business as reflected in the index of the Babsonchart is holding its own. Activity is now running at 9 per cent below normal.

### An Appeal For Help

Practically every Baptist preacher in Mississippi is somewhat acquainted with the long drawn out struggle of Bowmar Avenue Baptist church of Vicksburg. It will take too long to acquaint you with the condition through the paper.

Our Sunday School is exactly three times as large as when we came here in January. The church membership is almost double.

We are forced to build. Three-fourths of the membership was laid off for three months last spring. It is impossible for the church to build without aid from outside friends.

To see the location of the church in the city, to see the packed and jammed and overflowing crowds, to see the awful conditions under which fourteen Sunday School teachers have to work will challenge the very best there is in you, my friends.

Every friend of mine, and every friend of God, who will make a contribution to us, it will be greatly appreciated and not wasted.

But there is another way you can help. The pastor is giving every dollar made from revival meetings for the next twelve months to the new church. It will be very material help if he can spend one week of each month in a revival meeting.

Will you not please render a real service to the Baptist cause in this city by using the pastor in your re-

vival meeting this fall and winter. Brethren we have got to build or quit.

Your devoted friend,  
A. D. MUSE, Pastor.

### How Malarial Fever Is Taken

How do these malarial parasites get into the blood?

In one way only: Through the bite of a mosquito. Malaria is not acquired by eating improper food, by drinking bad water, by bathing in the sun, or in any other way than by the bite of a mosquito. True, if one already has malaria, that is, has these parasites already in the blood, doing these things will develop it—"bring it out"—so that he may have a malarial attack which he could otherwise escape, but only if he is already infected with malaria.

Do all kinds of mosquitoes transmit malarial parasites to man?

No. Only Anopheles mosquitoes carry malaria, and only some kinds of Anopheles.

Are mosquitoes born with this power of conveying malaria?

No. They acquire it only by biting a man who has these parasites in his blood. The parasites are taken then from a man by a mosquito and go back from the mosquito to another man. Where the parasites first started we do not know.

How then does malaria spread?

Exactly like yellow fever. A female mosquito of a certain kind feeds on a man infected with malaria and sucks up blood with malarial parasites in it. She can not convey malaria to those whom she bites for some days (a week or more) after this, but after waiting a while (the reason for which will be told later) she injects these parasites into other men whom she bites and infects them with malarial fever.

What, then, is necessary to spread malarial fever?

Anopheles mosquitoes; malarial parasites and healthy men. The parasites may be either already in the infected mosquitoes or in the infected men, from whom the mosquitoes can get them by biting.

Stenographer—Howda spell "Sense?"

Employer—Dollars and cents, or horse sense?

Stenographer—Well, like in "I ain't seen him sence."—Ex.

## Sure Relief FOR INDIGESTION



6 BELL-ANS  
Hot water  
Sure Relief  
**BELL-ANS**  
25¢ AND 75¢ PACKAGES EVERYWHERE

**Kodak**  
finishing and  
supplies by mail  
Prints 3+4+5+each  
WRITE FOR CATALOGUE  
**LOLLAR'S**  
PO BOX 71  
BIRMINGHAM, ALA.

"It's a large family ye have to support, Mr. O'Brien," said the sympathetic neighbor.

"It is, indade, ma'am," replied O'Brien, "and if they all didn't earn their own livin', sure I don't believe I could do it all."—Youth's Companion.

## Dr. Harvey F. Garrison General Practice

SPECIAL ATTENTION  
DISEASES OF INFANCY  
AND CHILDHOOD

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on tired, tender, smarting,  
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—and dry up outhouse deposits with Red Devil Lye. Used two or three times each week it keeps such places odorless and pleasant, especially in summer. So easy—you should not be without it.

Always demand the genuine.

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## Cuticura Soap IS IDEAL For the Hands

Soap, Ointment, Talcum. See every drug store. For address: Cuticura Laboratories, Dept. V, Boston, Mass.



## Sunday School Department

It has been stated on fairly good authority that perhaps two-thirds of our Baptist church members in the South have never engaged in any specific kind of service except, perhaps to attend the services of the church and to give more or less regularly for the support of our denominational work. This is a startling statement, and yet we doubt if it could be gainsaid.

With this fact in mind The Organized Class Department of the Baptist Sunday School Board is carrying on a very aggressive campaign for the winning of these thousands to service. This campaign is not any way in conflict with the Home Mission Board campaign to enlist churches, but is rather designed to reach the individual members of the churches in securing their co-operation in the church programme.

This aim for October is to engage in carrying forward all of the plans of the Reinforcement Committee of the 75 Million Campaign. The members of the adult Sunday School classes in all of the Baptist churches of the South will indeed compose a mighty army and one that will have to be reckoned with by the forces of evil.

Winning Others to Service is the catchy title of literature being sent out by the Organized Class Department of the Baptist Sunday School Board in the effort to secure the co-operation of hundreds of thousands of members of adult Sunday School classes in a Study Course Week during the first week in October, to be followed by three weeks of co-operation with the Reinforcement Committee of the 75 Million Campaign in each of the various states.

As a rule, members of the Sunday School classes are the most aggressive and usable force in the average church and we hope that all of the class members in our State will join heartily in this campaign.

### A Revival at Scobey, Miss.

Bro. A. J. Ninton has just closed a seven day meeting at Scobey Baptist church. He didn't fail to preach to us the pure, simple and unvarnished gospel of Jesus Christ. The attendance was especially good at night and behavior excellent. As a result of our meeting the church has been greatly revived to a sense of their duty. A number expressed an interest in their souls' salvation. While we had only one addition by letter we feel that much and lasting good has been done.

Brother Ninton was unanimously called by our church for pastor and also was called for pastor at Mayside church. Miss Holley Fields was our efficient leader in the song service. The Lord be praised for the blessings.

Scobey, Miss.

W. M. U.

To all Organized Bible classes:

Let us all keep in mind that the first week in October is Study Week for the entire state. During this week we should have a class in building the Bible class or some other of the books on which awards are made or some book that will increase our efficiency. Quite true this is a busy season when harvesting is at hand and settling of accounts is pre-eminent. Let us, however, not forget that we can share largely and gloriously in the Great Harvest and Final Settlement of Accounts if we are true to our possibilities as we live.

This is a great South-wide movement. Many a man will catch a new vision as a result of the effort put forth during Study Week. The thing to do: Bible classes of Mississippi is to line up in this great enterprise and have a good course for one week.

During the last three weeks of October the organized classes are asked to send out four minute speakers to work with the Reinforcement Committee of the 75 Million Campaign to enlist the unenlisted in this great work. Further, these speakers are to help in organizing other classes and even new Sunday Schools.

Let's make October memorable in this great educational and enlistment campaign.

R. T. STRICKLAND,

Pres. Miss. S. S. and B. Y. P. U. Con. Tunica, Miss.

"Our enemies is been h'ist on their own pepper pod. A dub give out the report that we wanted for to buy a ortermobile an' a agent fer ev'ry make o' car is been to see us. So we has rid till we is got auto intoxercashum an' knows ev'rythin' 'bout cars, from beatin' the fillin' stashun to sassin' the traffick cop."—The Bogburg Bugle.

### OLD PEOPLE WILL BE HONORED AT MISSISSIPPI BAPTIST CENTENNIAL CELEBRATION

Interest will center in the plans being laid for the reception and banquet for the old people at the Baptist Centennial Celebration, Friday, October 20th, at Jackson.

For some weeks past the names and addresses of the old Baptist people, eighty years old and over, have been gathered, and special honors will be shown them on Baptist Day. It is proposed to feature them in the parade, in a comfortable float that will be provided, and they will be tendered a delightful reception and banquet at the parlors of the First Baptist Church.

If there are others whose names and addresses have not been sent in, let their friends and relatives please

send them at once to N. T. Tull, Jackson, Miss. Special invitations will be forwarded to them whose names are furnished.

Full plans have now been perfected for other features of the Centennial Celebration. Watch for announcements of the formation of the Grand Parade, Friday, October 20th, and plan to find your place and the place of your organization in the line of march. Every Baptist should be in the parade.

### Bethel, Calhoun County

Recently, I was in a meeting at Bethel, Calhoun county, with Brother J. B. Middleton. This is one of the largest country churches we have been around thus far and it was a delight to preach to such immense and interested congregations and especially the last half of the meeting. We met some mighty fine folks and Brother Middleton has a great field and he merits it. He is a worker and a good preacher and as a young man we predict a great future for him as he works in the service of his Master. May the Lord richly bless him and the good folks with whom he labors.

D. A. McCALL.

## IN MEMORIAM

### ORA SIMMONS.

Eldest daughter of Bro. and Sister Howard Simmons, of Silver Springs Church, Pike County, Miss. passed to her reward August 25, 1922, at the age of twenty. Was saved at age of 15 and made an active Christian in every phase of church life. The writer was in their home for a week once while in a meeting at her church and then learned to love her for her many graces. The father and mother are among the best of the land. May peace, mercy and grace abound, and the benediction of our God be on the memory of Ora.

J. H. L.

McComb, Miss.

Mrs. M. F. Speight, of Ecu, sends her renewal for a year and states that she has been taking the Baptist Record for thirty years and enjoys it very much.

### MEETING DATES OF ASSOCIATIONS 1922

- Sept. 28. Choctaw County—Concord, 5 miles South Ackerman.  
 28. Choctaw County—Concord, 5 miles South Ackerman.  
 28. Franklin County—Concord, 7 miles South Lucien.  
 28. Perry County—New Augusta.  
 29. Lawrence County—Jayess.  
 29. Walthall County—Smyrna, 3 miles North Kioto.  
 30. Liberty—Bethany, 10 miles Southeast Meridian.  
 30. Oktibbeha—Sardis, Neshoba County 10 miles E. Philadelphia.  
 Oct. 3. Carroll County—Mt. Pisgah, 10 miles North Carrollton.  
 3. Madison County—Camden, 10 miles Southeast Pickens.  
 3. Simpson County—Stonewall, 5 miles East Shivers.  
 3. Winston County—Hopewell, 15 miles West Louisville.  
 4. Newton County—Mt. Vernon, 6 miles South Hickory.  
 4. Riverside—Lula.  
 4. Webster County—Double Springs, 10 miles NE. Eupora.  
 5. Hinds County—Clinton.  
 5. Mississippi—Memorial, 10 miles East Centerville.  
 5. Tallahatchie County—Spring Hill, 2 miles West Oakland.  
 5. Yazoo County—Anding.  
 5. Covington County—Leaf River, 9 miles East Collins.  
 6. Leake County—Carthage, 35 miles East Canton.  
 6. Union—Piedmont, 10 miles North Eddiceton.  
 7. Land Mark (L. M.)—Bethel, 5 miles Northeast Sanford.  
 7. Pearl Valley—Laurel Hill, 14 miles South Philadelphia.  
 7. Washington (L. M.)—Hopewell, George County.  
 10. Copiah County—Bethel, 9 miles East Hazlehurst.  
 10. Holmes County—Mt. Vernon, 11-2 miles Northwest Hoffman.  
 10. Panola County—Pilgrims Rest, 15 miles East Batesville.  
 11. George County—Rocky Creek, Lucedale, Route 2.  
 11. Smith County—Harmony, 4 miles Northwest Mize.  
 12. Choctaw—Pleasant Ridge, 17 miles East Philadelphia.  
 13. Green County—Sand Hill, Branch G. M. N. Railway.  
 13. Kosciusko—Pilgrims Rest, 5 miles Northeast Ethel.  
 13. Lincoln County—Big Springs, 8 miles East Brookhaven.  
 13. Neshoba County—Mt. Sinai, 9 miles Southwest Philadelphia.  
 13. New Choctaw—Pine Bluff, Scott County.  
 13. Tate County—Mt. Manna, 10 miles Northeast Coldwater.  
 14. Itawamba County—Fairview, 14 miles SW. Red Bay, Ala.  
 17. Montgomery County—Poplar Springs, 6 miles S. Kilmichael.  
 20. Kemper County—Frisndship, 1 mile West Portersville.  
 25. Clarke County—Shubuta.  
 28. Wayne County—State Line, on M. & O. Ry.  
 Jan. 28. Black Creek—Midway, 8 miles South Clyde.  
 Bethel (L. M.)—(Time and place unknown.)

NOTE: Please look for errors in above list of places and dates, and notify N. T. Tull, Jackson, Miss.

### MISSISSIPPI BAPTIST CENTENNIAL CELEBRATION

As the associations meet please announce the Baptist Centennial Celebration to be put on in Jackson during State Fair week, October 16-21. Every association should plan for bringing a large delegation to the BIG BAPTIST DAY, October 20th, and take part in the grand parade in the forenoon and view the wonderful historical pageant in the evening.

Special features for the week are as follows: Baptist Exhibits at the Liberal Arts Building, Fair Grounds, every day; Big Baptist Day, October 20th, featuring a parade in the forenoon and a historical pageant in the evening; Special Attractions at the Baptist Exhibit Rooms by various Baptist organizations every day.

Baptist institutions, Associations, and individual churches may take part in the parade, October 20th.



## THE CALL TO 'CARRY ON'

Under the leadership of the Holy Spirit Southern Baptists three years ago projected the 75 Million Campaign, subscribing to that forward movement over \$90,000,000, and thereby raising the hopes of our faithful missionaries on every field and our burdened institutions everywhere.

To the Campaign to date more than \$35,000,000 in cash has been contributed, this fund making possible unprecedented advances in every form of our missionary, educational and benevolent work in both the homeland and on the foreign fields. God has manifested his approval of our larger gifts by pouring out marvelous blessings on every hand, including the baptism of 500,000 converts by our churches.

## OUR GROWTH IS EMBARRASSING

because in every department of our work we have taken advanced positions for our King, to hold which there must be liberal and immediate re-enforcements.

## RETREAT IS UNTHINKABLE

to Southern Baptists when our word has been given to God and the world that we are going forward, and such enormous responsibilities and such challenging and unparalleled opportunities confront us on every hand.

## VICTORY LIES JUST AHEAD

in a heroic, self-denying, sacrificial spirit on the part of all our people, and a courageous leadership on the part of all pastors, lay leaders and women workers.

There are obstacles large and many, but we can surmount them all through prayer, sacrifice and hard work, as we undertake to carry out the following program:

- 1—"Everyone Win One."
- 2—"The Baptist Papers in Every Baptist Home."
- 3—Gospel stewardship, issuing in systematic, regular and proportionate giving by every Baptist.
- 4—Every Campaign subscriber paid up and every church quota redeemed to date.
- 5—A worthy subscription to remainder of Campaign period from every non-subscribing Baptist, and a cash offering from all.
- 6—Re-enforcement Month, Nov. 5-Dec. 3, and Loyalty Week, Nov. 26-Dec. 3, made a glorious success.

The salvation of all our causes at home and abroad and the welfare of all the work dear to the heart of our Savior demand that every Southern Baptist do his very best this fall. Not even a cross halted our Christ.

## WILL WE FAIL HIM NOW?

CONSERVATION COMMISSION

NASHVILLE, TENN.



## Some Meetings

### Bigbee Meeting, Monroe County

We began our meeting at Bigbee the first Sunday night in September, the pastor doing the preaching. Brother Manse of Amory led the singing. The meeting continued through Friday night. The meeting was a glorious success in many a different way. From the very first service the house was filled to its capacity. In addition to the regular service each morning at 10:30 we conducted prayer and praise meeting each evening at 7:30. We had reports on chapters read during the day. During the week we read 1,905 chapters. On Thursday night I announced I would give a New Testament to the boy or girl under twenty years of age reading the greatest number of verses. On Friday night when the reports were made we had read 20,102 verses. Little Miss Leale Kizziah was the highest reader having read 7,485 verses. It was a great hour of the meeting when I gave her the Testament.

The pastor preached from time to time salvation by grace through faith. The result was thirty-one for baptism, eleven by letter. On Sunday afternoon at 3:30 we met just south of the county bridge which spans Tombigbee River, and the pastor administered the ordinance of baptism to eighteen girls and thirteen boys. The sight was beautiful. The brethren estimated the congregation at one thousand. With this service the meeting closed. We thank God for this meeting, and ask the prayers of the brotherhood.

W. C. BALLARD, Pastor.

### Meeting at Liberty, Monroe County

We began our meeting at Liberty on Saturday before the first Sunday in August, beginning with the annual memorial service, pastor preaching the sermon; text, John 3:16; theme, God's appreciation of the world. The entire congregation was deeply moved. The church asked the pastor some time ago to do the preaching in the revival. On Sunday we began with a Bible reading in connection with the meeting. We read during the meeting 2,830 chapters. On the last day of the meeting we put on a contest in verse reading, and we read during the day 17,435 verses. The church was spiritually revived. The pastor baptized nineteen fine boys and girls the following Monday afternoon. On our next meeting day we received four others into the church, three by letter and one for baptism, a total of twenty-three. At the close of this service the church extended to the pastor a unanimous call for the coming year, and also voted to raise the pastor's salary. Rejoice with and pray for us.

W. C. BALLARD, Pastor.

### The Revival at Bethel

The revival at Bethel church, Copiah County, seems not to have ended. Our meeting was the week following the first Sunday in July, in which the pastor did the preach-

ing. Ten were baptized at the close of the meeting on Friday afternoon, six were received by letter. At the next meeting in August we received a man for baptism who waited over to the September meeting to be baptized. At the close of the service before going down to the pool to baptize, the invitation was given and two young men walked forward and presented themselves for baptism, and by a little manipulation we arranged matters and baptized the three right there and then. We hope that at the October meeting we shall be able to trouble the waters again.

Pray for us that the Lord may use us greatly for His Kingdom interests.

Fraternally yours,  
H. C. JOYNER, Pastor.

### Successful Meetings Held By J. R. Gullett, Guntown, Miss., R. 3

It has been my privilege to hold seven meetings this summer, and in these meetings we have held, there has been 165 additions, 144 professions, 140 baptisms and have three others approved for baptism. I have been refreshed and strengthened, and many others have been refreshed and shouted praise to God. For all these blessings and for saving these lost ones we give the Lord all the praise, honor and glory.

One of these meetings we held at Eastport on the Tennessee river, and another at New Bethel church 64 miles east of Memphis. The Tennesseans gave us a hearty welcome and invited us back to help again next summer.

The Lord's blessings be upon the Editor and all the readers of the Record.

J. R. GULLETT.

### Meeting at McAdams, Attala County

The revival meeting began at McAdams on Thursday evening before the second Sunday in September in the new church which is yet unfinished. Rev. H. H. Honeycutt, the pastor of Forty-first Avenue Baptist Church, Meridian, did the preaching. He is a man of unusual ability and personality; a man whose heart is lost in the cause of our Lord and Master, as is revealed in the results of the meeting. There were thirty-four additions to the church, twenty-nine by baptism and five by letter and restoration.

The meeting was held at this particular time because of the request of H. A. Pollard, the superintendent of the A. H. S. One of the outstanding features of the meeting was the interest manifested by the faculty and students of the school. Everybody is feeling happy because of the spiritual blessings received during the past ten days.

The visiting preacher commended the work of our pastor, Rev. H. T. Vaughan, most highly and justly because it was his faithful work that made such a meeting possible. Under his leadership we are expecting to do great things for our Lord at McAdams.

C. L. HESTER.

Mrs. J. H. Harris, of Chunkey, Miss., sends us one new subscriber on the "Win One Plan."

### McCondey Meeting, Chickasaw County

We commenced our annual revival the third Sunday in August. Pastor doing the preaching Sunday and Sunday night. On Monday Bro. J. J. Mayfield, of Charleston, came to us and preached until Friday night. He presented the Gospel in a plain and forceful way. The result was five for baptism, one by letter, and the church strengthened. On Sunday we put on the Bible reading. During the week there was 1812 chapters read. On the last day of the meeting we had verse reading. The pastor offered as a reward to the highest reader a New Testament, and the Testament was given to little Lucile Dulaney, an orphan girl, she having read 3,181 verses. The next highest readers were Misses Mildred Colbert, 2,526, Louise Colbert, 2,108, total reading of verses 14,380.

At the close of the meeting the church invited Bro. Mayfield back for the revival next year, which will be his third year. The people with the pastor love Bro. Mayfield. He is a great preacher. The church voted unanimously to send the pastor to the Southern Baptist Convention.

Last, but not least, on September 14th the Chickasaw County Association met with us in its Third Annual Session. The Association was called to order by J. S. Price, Moderator. Music was furnished by the church with J. H. Couch as leader. The body then went into permanent organization which resulted as follows: J. S. Price, of Okolona, Moderator; W. J. Stacy, of Houlika, Clerk; T. A. House, of Houston, Treasurer.

After some business transactions of Associations, D. W. Hodges, of Houston, who was scheduled to preach the introductory sermon being absent, J. E. Byrd delivered the principal address of the day. He spoke in the interest of the Seventy-five Million Campaign. The annual sermon was delivered by Rev. Charles Nelson, of Sharon, Thursday night. Rev. Collins, of Van Vleet, preached at the 11 o'clock hour Friday. Visiting ministers present were: S. P. Anderson, Houlika, W. A. Sullivan, Okolona, Charles Nelson, Shannon, D. W. Hodges, Houston, H. M. Collins, Van Vleet, J. W. Brown, Ecu, Rev. Driskell of the M. E. Church and Rev. P. G. Wright of the Christian Church.

The Association after a very spiritual and profitable meeting came to a close to meet with Mt. Olive Church next year.

W. C. BALLARD, Pastor.

Mr. Theo. H. Farr and I recently held meetings in Pontotoc and Houston, Miss. We greatly enjoyed our work at both places. At Pontotoc we had 45 additions. Pastor J. L. Robinson is always "on the job." This is a Baptist stronghold. The church at Houston, under the direction of Rev. W. D. Hodges, is moving along nicely. I found Brethren Robinson and Hodges to be fine yoke fellows. We are now at Fulton, Mo. T. O. REESE, Evangelist.

## Hens Lay While Moulting



Joe Martin of West Plains, Missouri, writes:

"I would not be without More Eggs If it cost \$10.00 a package. It has hurried the moulting for me and all my hens are now laying full capacity."

This great discovery by Mr. Reefer hastens the moult and puts the hens in best possible condition. The use of Reefer's More Egg Tonic right now will repay 100 times in extra eggs. One out of five hens die during the moult (Cornell Bulletin No. 258). Be sure to keep up your hens' vitality with More Eggs Tonic. Don't wait.

### Hens Moulting Late—Still They Lay Eggs

"Dear Mr. Reefer: From the 21st of November to the 7th of December my 36 hens have moulted and laid 250 eggs. Your More-Egg Tonic is fine and I will never be without it in my home. Yours very truly, F. SHAW."

"Dear Mr. Reefer: For the first time since I have been raising poultry I have been able to make my spring hatch lay eggs in the fall. Your More-Egg Tonic is responsible. I would never be without it. HARRY WOLFF."

160 Hens—1500 Eggs

"I have fed two boxes of More-Egg to my hens and I think they have broken the egg record. I have 100 white Leghorn hens and in exactly 21 days I got 1500 eggs. H. M. PATTON."

Banker Endorses More Eggs

"Sometimes ago I got some of your More-Egg and it means MORE EGGS. I am now fully convinced of its utility. I have 14 pullets and 14 hens one year old and the first day in December they laid 11 dozen eggs. H. F. FOHLAND, President Citizens Bank, Ashland, Ore."

Send No Money

Do not send a penny. Just send the coupon below and I will send you two \$1.00 packages of my latest improved More-Egg Tonic. When the postman delivers them to your home, pay him only \$1.00 plus postage. The other \$1.00 package is free. Remember this scientific egg tonic has been tried and tested but to prove its value to you I am going to send it to you on 30 days free trial. If at the end of 30 days you are not entirely satisfied, I will send you the money you have paid. Act Now! Mail the coupon.

E. J. Reefer, Poultry Expert, Dept. 26 9th and Spruce Sts., Philadelphia, Pa.

E. J. Reefer, Poultry Expert, Dept. 26 9th and Spruce Sts., Philadelphia, Pa.

Send me two packages of More-Egg Tonic for which I agree to pay the postman \$1.00, plus postage, when the packages arrive. It is understood that if I am not entirely satisfied at the end of 30 days you will refund my money.

Name \_\_\_\_\_

Address \_\_\_\_\_

If you prefer, enclose \$1.00 cash or money order with this coupon. This brings your order sooner. C. O. D. Packages sometimes take longer in the postoffice.

School Desks

Opera Chairs.

Folding Chairs.

Kindergarten Chairs.

School Supplies.

Blackboards.

SOUTHERN DESK CO., Hickory, N. C.



## Ordination

Wednesday night, September 13th Rev. Edward Phifer Fendley was ordained to the full work of the Gospel ministry. The ordaining counsel was composed of Rev. S. S. Sims, the Board of Deacons of Morilton Baptist Church and the writer. Brother Sims delivered the address and led the prayer and the writer delivered the charge, after which the benediction was pronounced by the young brother ordained.

He had been supplying the First church of this city for the past two months and so successful has his work been, and the prospects for becoming a great preacher, teacher and leader that the church feels proud to place their approval upon him. He will re-enter the seminary to complete his theological and musical training while the prayers of many faithful men and women shall follow him.

W. E. FENDLEY.

## Madison County Association

The Madison County Association will be held at Camden Baptist Church on the third and fourth of October. Camden is an inland village about twelve miles Southeast of Pickens. About eighteen or twenty miles Northeast of Canton.

Everyone has a most cordial invitation to come and be with us on those two days. Dinner will be prepared on the grounds both days, and all who will spend the night will be well cared for in the nearby homes.

If you are coming if you will drop a card to Mr. J. E. Clower, Camden, Miss., or to L. B. Golden, Pickens, Miss., and let us know when to meet you, you will be met at Pickens and taken to Camden gratis. So let us know, if possible, if you can come, and when.

Come praying that the Lord shall pour out His blessings upon us in abundance.

Yours fraternally in the Master's work.

L. B. GOLDEN,  
Pastor Camden Baptist Church.

## THE SUMMER ENDED

My first meeting was with Ebenezer church, Jasper county.

Brother W. B. Mott did the preaching. He sure brought the people some wonderful messages. The church was greatly revived and three were received for baptism. The people said that it was the best meeting they had in some time.

My second meeting was at Macedonia church in Greene County. Brother Luther Upton did the preaching. We had a good meeting but no additions to the church.

My third meeting was with Eucutta church, Wayne County. J. C. Parker was to do the preaching but failed to come and the pastor did the preaching. Prof. E. A. Clark led the singing and he knows how to get people to sing. We had a good meeting, no additions to church, but church in much better shape. We had large crowds every night.

My fourth meeting was with Bethany Church in Greene County. W. B. Mott did the preaching. He was just right for the meeting. We had a glorious meeting. Nine additions to the church, five by letter, four by baptism. This church was very small when the pastor went there, but everything is moving on fine. We have received thirty the last year in the church and have organized a Sunday School and a B. Y. P. U. and they are doing good work, and now we are building a good church.

My fifth meeting was with Shiloh in Washington County, Ala. Rev. Earl Brooks did the preaching. We had a good meeting. Brother Brooks is a sin fighter. He is not ashamed nor afraid to stand for Jesus Christ. We had three additions to the church one by letter, two for baptism. When the pastor was called to Shiloh he found everything very cold. We feel that the Lord has been with us down there. There was not one that would pray in public. We organized a weekly prayer meeting. Now we have eight men that pray in public and eleven fine women. We have a good Sunday School and have just organized a B. Y. P. U. We feel that

we are going to do something for the Lord this next year. All my churches have called me for another year but I haven't accepted yet. Shiloh and Bethany will double their preachers salary another year, and I feel that the other three will do much better next year. We give all the glory to the Lord for our summer's work and ask the brethren to pray for the young pastor. This is my first year in pastoral work.

A. P. WELLS.

The Griffith Memorial Baptist Church seems to be in a constant state of revival, with accessions at most every service. There have been over 150 accessions since Pastor G. W. Riley came back to them. The Sunday School and church voted last Sunday to build a Sunday School annex of 14 rooms. The church has three live B. Y. P. U.'s, the Senior holding the city banner. There are frequently 200 in prayer meeting. The W. M. U. and Y. W. A. are among the best in the State. Griffith has a promising future.

## And after the job is placed

—fulfillment follows the path of promise.  
—quality is coordinated with economy by those short-cuts that do not menace perfection.  
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Next session of 32 weeks opens September 19th; able and progressive faculty; wide range of theological study. If help is needed to pay board, write to Mr. B. Pressley Smith, Treasurer of the Student's Fund. For catalogue or other information, write to

E. Y. MULLINS, President

## Hillman College

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M. P. L. BERRY, Vice-President

# Mississippi College—

Next session opens September 13th.

It seems that we are approaching our greatest opening.

Faculty was never stronger.

Buildings are all in first class condition, steam heat is being installed in Ratliff Hall and the Campus is beautiful.

Our magnificent Church is nearing completion.

Do not delay in making room reservations. Reservations to date are the greatest that we have ever had.

Send for catalogue.

J. W. PROVINE, Clinton, Miss.



# Mississippi Baptist Centennial Celebration

October 16-21, 1922—State Fair Week

Jackson, Mississippi

**GRAND PARADE, FRIDAY, OCTOBER 20th.**

## FORMATION OF PARADE

J. H. Wells, General Chairman, Jackson

### DIVISION 1—COLLEGES

#### Section 1—Mississippi College

E. L. Ford, Chairman, Clinton  
Unit 1—College Band  
Unit 2—Float  
Unit 3—Athletics  
Unit 4—Student Body  
Unit 5—Former Students  
Unit 6—Friends

#### Section 2—Blue Mountain College

W. T. Lowrey, Chairman, Blue Mountain  
Unit 1—Float  
Unit 2—Athletics  
Unit 3—Student Body  
Unit 4—Former Students  
Unit 5—Friends

#### Section 3—Woman's College

J. L. Johnson, Chairman, Hattiesburg  
Unit 1—Float  
Unit 2—Athletics  
Unit 3—Student Body  
Unit 4—Former Students  
Unit 5—Friends

#### Section 4—Clarke College

John F. Carter, Chairman, Newton  
Unit 1—Float  
Unit 2—Athletics  
Unit 3—Student Body  
Unit 4—Former Students  
Unit 5—Friends

#### Section 5—Hillman College

M. P. L. Berry, Chairman, Clinton  
Unit 1—Float  
Unit 2—Athletics  
Unit 3—Student Body  
Unit 4—Former Students  
Unit 5—Friends

### DIVISION 2—BENEVOLENT INSTITUTIONS

#### Section 1—Hospital

R. S. Curry, Chairman, Jackson  
Unit 1—Float  
Unit 2—Nurses  
Unit 3—Physicians  
Unit 4—Former Patients  
Unit 5—Friends

### Section 2—Orphanage

Unit 1—Float  
Unit 2—Faculty and Helpers  
Unit 3—Children in Home  
Unit 4—Former Children in Home  
Unit 5—Friends

### Section 3—Veterans of the Cross

### DIVISION 3—DEPARTMENTAL ORGANIZATIONS

#### Section 1—Womans Missionary Union

Miss M. M. Lackey, Chairman, Jackson  
Unit 1—Float  
Unit 2—W. M. S.  
Unit 3—Y. W. A.  
Unit 4—G. A. and R. A.  
Unit 5—Sunbeams  
Unit 6—Friends

#### Section 2—Sunday School

J. E. Sweany, Chairman, Jackson  
Unit 1—Float  
Unit 2—Superintendents  
Unit 3—Departments  
Unit 4—Organized Classes  
Unit 5—Friends

#### Section 3—Baptist Young People's Union

Auber J. Wilds, Chairman, Oxford  
Unit 1—Float  
Unit 2—Unions of Church (combined)  
Unit 3—Senior Unions  
Unit 4—Intermediate Unions  
Unit 5—Junior Unions  
Unit 6—Friends

### DIVISION 4—ASSOCIATIONS

Where Associations form a unit in the parade, it is suggested that they march under their own banner, and that the churches cooperating be featured by use of penants, or placards. In a similar way also may class names and slogans be shown.

### DIVISION 5—CHURCHES

Where churches form a unit independently in the parade, they would be at liberty to work out their own plans.

The general chairman of the parade will be chairman of each general division. Each section of the parade has a chairman who will be responsible for perfecting the various units in his section. Every Baptist in the state and every Baptist organization will find place in the parade according to choice.

Any association, church, or church organization desiring to take part in the parade should register as early as possible with the chairman of the section in which it will appear.

The parade will form at 11 o'clock, Friday, October 20th. The line of march will begin promptly at that hour.

No automobiles, buggies, or other vehicles will be used in the parade, except the float that will head each section.

Every unit in every section of the parade should carry a nice banner showing what it is and what it stands for. Slogan cards carrying information should be used by the various units. Apply to your section chairman for suggestions.

The parade will be conducted in a dignified and orderly manner. Nothing else would be appropriate.



# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME XLIV.

JACKSON, MISS., OCTOBER 5, 1922

NEW SERIES  
VOLUME XXIV, No. 26

## *Can the Lord Depend on You to Make October Glorious?*

With only \$52,320.75 received since the first of May, with \$380,926.44 of our quota still unpaid, with an empty treasury, and with only 31 days until the books close, in the name of God, my fellow comrades in the ministry, and my fellow Baptists of Mississippi, wake up, and pay up!

Indifference, delay, and disloyalty are suicidal to the Baptist denomination. Baptist hospitals are deeply in debt; Aged Ministers' Relief Fund is not half sufficient; The Home Board force has been greatly cut down; twenty-five ambassadors for Christ are ready to sail for foreign lands when funds will justify; Baptist boys and girls are turning from Baptist schools by the scores because of a lack of funds to equip our colleges to meet the educational demands of this age; and the Lord's treasury in Mississippi is empty, while banks are reporting their largest deposits and business houses their largest sales. Now, isn't it time to wake up? Say not: "We are unable". WE ARE WELL ABLE. We can ill afford not to pay. We need by October 31st, \$165,000 to bring us to the Convention out of debt, and with all obligations paid. We need \$500,000 to supply the present needs of our work for the remainder of the year.

Be not grasshoppers and say, "It can't be done"; but be men of the Caleb and Joshua type and say: "We are well able; and let's do it at once!" Let there not be found a flinching pastor or a shirking layman during these next 31 days. Let everyone be constant in prayer; for faith to believe we can, will cause us to pay—and to pay all we have promised. In other days at the last hour our people have proved true. We are counting on you again. Pay before the books close October 31st.

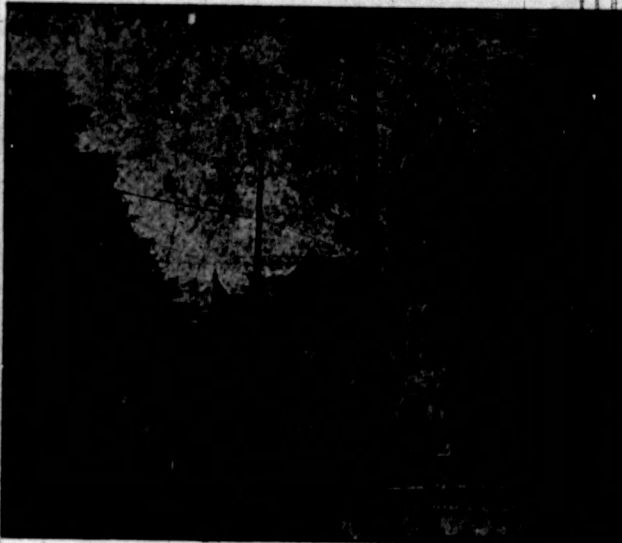
R. B. GUNTER,

Cor. Sec'y.

September 30, 1922.



# OLD TYPE OF CHURCH BUILDINGS GIVING WAY TO MODERN STRUCTURES



FIRST BAPTIST CHURCH, HATTIESBURG  
W. F. Yarbrough, Pastor

In the letter accompanying the splendid historical sketch of the church shown above, this significant sentence appears: "We have a picture of our proposed new building, but, as it has not been adopted by the church, as yet, I do not think it wise to have it published."

Read the fascinating history of this church in this issue, and you will see one instance of the rapid growth of Mississippi Baptists during the last quarter of the passing century. Big Baptist Day, Friday, October 20th. Come.

## HISTORICAL SKETCH OF FIRST BAPTIST CHURCH, HATTIESBURG, MISSISSIPPI

By S. E. Travis

The church was organized during the early spring of 1884 in a little log school house located on the lot now occupied by the Main Street school building, the organization being effected by Rev. S. O. Y. Ray, the evangelist under the State Board, assisted by Rev. Jimmie Johnson and Rev. Mr. Cooper. O. H. P. Jones was elected church clerk and James E. Arledge ordained as deacon. The charter members were:

O. H. P. Jones, James E. Arledge, Lucy Arledge, A. E. Arledge, J. N. Cole, Marion Cole, J. L. Adams, E. A. Adams, Mrs. S. F. Couch, J. B. Graham, Mrs. M. A. Graham, W. T. McCoy and Mrs. Anderson and her mother. (These names were furnished by Brother James E. Arledge, a charter member and still a member of the church.)

The church was maintained by the State Board in its early years, Brother S. O. Y. Ray serving as pastor and giving the church one Sunday in the month.

The church first purchased a lot at or near where the Y. M. C. A. building is now located, but soon disposed of this and purchased and built on the lot now occupied by the Merchants Grocery Company. The first church building was a frame structure about 50 by 90 feet and was sufficiently completed to be occupied in the early part of the year 1885.

The first Sunday School was organized on moving into the new building with E. C. Eason superintendent, James E. Arledge assistant superintendent, and Brother Adams treasurer.

The church united with the Chickasaw Association in the fall of 1884 and transferred to the Pearl Leaf Association in 1892. The Lebanon Association was organized in the church in 1894 and the church has since been a member of that body.

The church having grown to be self-sustaining, the State Board withdrew its support during the year 1886, and the church has since existed as an independent organization. Rev. J. T. Barrett, then of Ellisville, Mississippi, was called to the pastorate on the withdrawal of support by the

State Board, but, owing to the death of his wife, he did not take on the pastorate and preached a few sermons only.

Rev. L. E. Hall, of Shubuta, Mississippi, was then called to the pastorate of the church and served in that capacity from the first Sunday in January, 1887, until November, 1899. His salary at the beginning of his pastorate was \$100.00 per annum, out of which he paid his traveling expenses to and from. The church when he took charge owed the Arledge brothers a considerable sum for building the church house, but this was soon paid off and later the building was entirely remodeled.

The Sunday School was reorganized soon after Brother Hall became pastor with W. M. Conner superintendent (and Brother Conner held this position continuously until his death in 1913), H. McInnis assistant superintendent, and James E. Arledge secretary. The church grew during Brother Hall's pastorate from a struggling band of less than a score to a large, strong, spiritual force. The following is quoted from a statement of Brother Hall dealing with the period of his pastorate:

"The church was active. Most of its male members would conduct a service, and quite a number of them could make strong talks. The two things that characterized it during that time was the faithful administration of gospel discipline and its great strength as a spiritual force in the community. After four years, during which the pastor remained at Shubuta, he removed to Hattiesburg and for nine years thereafter had his home with his people. The remarkable success of the little, weak organization was due largely to the faithful and hearty co-operation of the church with each other and with the pastor. It would be difficult to find an example that would correspond with this in the history of any other church in Mississippi. At the end of thirteen years Pastor Hall resigned of his own accord and to the regret of his people."

Rev. J. N. McMillin was called to the pastorate to succeed Brother Hall and served the church in that capacity from November, 1899, through December, 1901, when he answered a call to go else-

where. Brother McMillin also had the hearty co-operation of the membership, preached strong and vigorous sermons, and the church grew rapidly in membership and in power and influence during his pastorate. The lot now occupied by the church was purchased and the original brick building erected during this pastorate.

Brother I. P. Trotter was called to the pastorate to succeed Brother McMillin and served the church from January, 1902 until the fall of 1913, when he resigned to accept work elsewhere. Brother Trotter was a strong man, a great and good pastor and did a great work here. The church continued growing rapidly through his pastorate, swarming three times, resulting in the organization of the Columbia Street, now Main Street Baptist Church, Immanuel Baptist Church and Fifth Avenue Baptist Church from its membership. The pastor's home was built during this pastorate.

Mention should be made of the death of Brother W. M. Conner August 4, 1913. He gave the best of his life to the church. He made his church first in all things, and was its outstanding lay member during his long and faithful connection with the church. Brother W. L. Pack was elected to succeed Brother Conner as superintendent of the Sunday School and served faithfully until January, 1920, and Brother Gaines Hightower has filled the place since that time, serving faithfully always.

Dr. John T. Christian was called to the pastorate to succeed Brother Trotter, taking charge the second Monday in December, 1913, and serving until the fall of 1919, when he resigned to accept a position in the Baptist Bible Institute at New Orleans. He actually served as pulpit supply at the earnest solicitation of the church until April, 1920, when his successor took charge. Dr. Christian's pastorate was a most successful one. He is a great scholar and an outstanding preacher, and the church made great progress under his leadership. The Sunday School annex was erected during Dr. Christian's pastorate.

Dr. W. F. Yarbrough was called to the pastorate to succeed Dr. Christian and is still serving in that capacity. His work with the church began on the first Sunday in April, 1920. Dr. Yarbrough has the pastor heart, is a great preacher, a great pastor, universally loved by his people, and the church is growing in numbers and in power and influence under his leadership.

The Old First Church of Hattiesburg has a marvelous history. Its growth has been steady from the date of its organization. It has served as an inspiration to churches in this territory. It has grown from a struggling band of less than a score and no house of worship in 1884 to a great and powerful organization of more than a thousand men and women and church property worth some \$60,000.00 in 1922.

The church with a history of little more than a quarter of a century has taken rank with the older churches of the state both in size and achievement. The membership contemplates the erection of an auditorium in the near future which will worthily represent the Baptists of the "Hub City" of southeast Mississippi and duly honor the name and cause of their Lord.

By a close vote the Western Ohio Conference of Methodists tabled a resolution condemning the Ku Klux Klan.

The Baptist Advance gives an account of the marriage of Rev. Edward Campbell of West, Miss. and Miss Velma Lee Rogers of Little Rock. The groom is a recent graduate of Mississippi College and the bride a daughter of Mission Secretary J. T. Rogers of Arkansas. Both will teach at Harrison, Ark.



## SECOND DISTRICT

We had a red letter day in Sardis, Miss. September 15th, at the District Worker's Conference. This was an all-day meeting with dinner on the ground. We had, I judge, fifteen preachers present and from thirty to forty workers from a distance, some came fifty miles to take part. Larger numbers came because of the ideal weather. The preachers were forceful, inspirational and spiritual.

Many were stirred to push our work with renewed vigor. The meeting has the promise of blessed results over this section. A fine Christian spirit pervaded our deliberations from the beginning to the end.

I consider this one of the best gatherings of its kind I ever attended. The Lord help us all to do great things for Him this year in the 75 Million Campaign.

I. P. TROTTER.

Sardis, Miss.

## COMPARATIVE STATEMENT

### Home Mission and Church Building Loan Receipts

May 1-Sept. 1, 1921 and 1922

	1921	1922
Alabama	\$ 4,803.44	\$ 4,116.29
Arkansas	4,421.44	
District of Columbia	1,512.20	
Florida	4,064.01	3,841.54
Georgia	13,582.51	9,557.33
Illinois	1,346.73	1,100.00
Kentucky	17,603.05	9,077.87
Louisiana	3,353.74	2,186.35
Maryland	6,000.00	3,500.00
Mississippi	5,867.44	3,676.85
Missouri	3,447.02	3,084.96
New Mexico		
North Carolina	6,601.44	3,281.70
Oklahoma	2,271.66	5,238.48
South Carolina	3,716.98	2,423.64
Tennessee	11,801.15	4,363.10
Texas	387.45	529.00
Virginia	28,920.69	9,126.22
Miscellaneous	866.62	2,424.57
Total	\$120,567.57	\$67,527.90

## RELIGION FOR BLACK AND WHITE

A negro, Baptist preacher, a former Mississippi negro from this town, and who is dean of a negro Bible Training School at St. Louis, is here on a visit to relatives. Some things he said to the negroes in a sermon on Religion I think worth preserving and ought to be read by every one. He is a safe and sane leader of his people. He said in part:

"My folks have the wrong idea of what religion is, and the effect it is supposed to have on those who profess to be Christians. Religion is evidenced by the effect it has on one's life! It is the life of the Master dominant in the soul.

"It is a tool with which one cuts his way through the tangled wildwood of life. Its very first effect is to put a man in right relations with his neighbor, whether that neighbor be black or white. Any religion that fails to make a man recognize the distinctions that really mark the differences between men and races is not worth much. The ideals which men entertain makes the difference between men and races, and no man or race can have a religion that transcends his ideals; no matter what that religion is. It is circumscribed by his ideals.

"The negro has poor ideals as a rule, and none at all except such as he has borrowed from his white brother. And as he is barred from a clear conception of what those ideals are, both by his own low notions of morality and his disposition of irreverence, so it is going to be a long time I fear before the race will be what his religion

really supposes him to be. I do not mean all the negroes, far from it, but I do mean a very large majority of them. There are some whites who also have unethical conceptions of religion, but they are not in the majority, nor do they presume to be leaders in the churches. Ignorance finds sympathy in that race, but it never thinks of assuming leadership in the churches of that race, but we, that is a large majority of us cater to just that sort of thing.

"Until we as Christians cease to condone immorality, and refuse leadership to the ignorant and immoral among us we will be classed as Christless, noisy, and useless as representatives of the Christ.

"Most of those of our preachers who go to school return to us with the same ideas of what constitutes a Christian that he had before he entered school. And the only difference I can discover in his preaching and that done by the most illiterate is that he uses a little better language. He does not come from our negro schools with any clearer conception of the ideals which he would initiate than he had before he entered school.

"I have seen graduates get up before an audience and repeat verbatim et litteratim a sermon printed years ago, and palm it off as his own. What is the morals of such a preacher worth to his people? What are his ideals of honesty worth? Absolutely nothing. It is painful for me to say this, but any man can sit in any audience, if he has read any thing, and hear only repeated in a loud voice what he has read.

"This is very disgusting to intelligent people and makes the negro preacher a laughing stock. "Now dear brethren, let us get down to real study, and learn that 'ignorance is bliss only where ignorance exists'.

"Our people will remain just where they are until the ministry really has some clear conception of what religion is, and how it affects the life of men.

"No man can be in right relations to God unless he is in right relations to fellow man, and be reverant of these relations. The only way one can serve God is to serve his fellow man.

"Yelling and shouting and jumping in the pulpit destroys every vestige of reverence and is no more evidence of a religious life or Christianity than beating a tin pan, and going on like that gives the ignorant a false notion of God and Christianity. I pray you beware of this."

ONE WHO HEARD THE SERMON.

## AN INCIDENT AND SOME QUESTIONS

Today as I sat in my study this incident came under my observation and brought with it some burning questions. I heard one child speak to another and looking out, I saw two boys, one about twelve and the other about four. Just then the older boy fondly kissed the younger and said, "Run along back now." After a moment I heard him speak again, with an expression of anxiety and fear in his tone, "Run along, I'll be late at school!" The little fellow did not move but began to whine. With his fear fanned to frenzy by this disappointing delay the older boy rushed back with uplifted hands exclaiming, "I could slap—"; but he didn't. Rather he took hold of the little fellow's hand and soon they were speeding back over the road over which they had just travelled.

Presently the young fellow rushed past my gate with flushed face and panting breath. He was already late, but I stopped him long enough to hand him, with explanation, a hurriedly written note to his teacher which, I hope, helped him through his difficulty.

The incident touched me and I surmised this story.

These were brothers and they loved each other. And the little brother had not gotten used to his

It was the afternoon of the third day of school big brother being away from him so long. Somehow it was planned for the little fellow to go a part of the way and then go back home; but when the time came to turn back he failed to keep his part of the agreement. This brought consternation to the older boy and possibly a criticism and a bad mark from his teacher on account of his tardiness.

As I mused, these questions came to my mind. I wonder if sometimes we do not treat our Elder Brother thus? Do we sometimes fail to keep our agreements with Him?

He has led us along the way with him, permitting us to enjoy the sunshine of his smile and the pleasure of the way, and then when he has bidden us do what we agreed to do, we have begun to balk and whine, thus causing consternation and delay to Him whose business requires haste? Is his patience worn thread-bare by our failures to keep the promises we have made to him?

Walking with him in the midst of the trials of a terrible war, and seeing his hand of deliverance, we promised of our money and our lives for his service in rescuing the world from the carnage of sin, and now as he bids us hasten that he may not be retarded in his glorious undertaking are we bringing confusion to Him and His while we halt and whine, and offer every sort of excuse for not doing our part? Oh, the patience of our Lord, and how it is imposed upon!

Brother, sister, put yourself in the place of the boy mentioned above and learning from him something of the disappointment our failures bring to Jesus, let us say, "I will pay my vows unto the Lord, NOW, in the presence of all his people." And if sometimes we feel that the Lord is tardy in working out his will let us remember the hindrances along the way caused by the failures of those who promise him.

BRYAN SIMMONS.

You and your readers will no doubt be interested to know that the Seminary has had the greatest opening in its history. We now have on our roll 333 matriculates. These are practically all young ministers preparing to preach the gospel. There are not over half a dozen laymen in the lot. We have about ten more students than we had at this time last year. The outlook is for the greatest attendance in the history of the institution by the end of the year.

E. Y. MULLINS.

## A CORRECTION

In my statement on the Woman's Page of the Baptist Record, the issue of September 14th, there was an inaccuracy. Where it was stated that "The funds are divided so as to allow Mississippi Woman's College and Blue Mountain College \$16,693.04 each", it should have read "\$12,693.04". I do not know how this error came about. Each of these colleges is to receive half the amount which goes to Mississippi College.

This was worked out on a percentage basis, using the proportions decided upon about the time the 75 Million Campaign was launched. While Blue Mountain College has not received the full proportion to date in cash on account of a decision of the State Convention at McComb City, it is our understanding that all deficits will be made up within the next three years.

R. B. GUNTER, Cor. Sec'y.

Mount Olivet church in Oktibbeha county has only 30 members, but they have a graded Sunday School, well organized, a good B. Y. P. U., a splendid W. M. S., increased the pastor's salary 25 per cent, have put the Record into every home, and plan to pay up their campaign subscription by the time the Convention meets, and have in mind to build a church house to cost \$3,000.00. The pastor? He is J. G. Cooke.



## The Baptist Record

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R. B. HUNTER, CORRESPONDING SECRETARY  
P. I. LIPSEY, EDITOR

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

### A DENATURED CHRISTIANITY

A short time back we had something to say about a denatured Gospel. This is a different subject but a related one, A Denatured Christianity. A denatured gospel is one which is robbed of its essential character and fails of accomplishing its original purpose. The true gospel is one that can be conjugated in all the tenses, past, present and future. It has a past tense in that it is based upon historical facts of indubitable proofs, namely, the life and death and resurrection of Jesus. It has a present tense in that its effects in the lives of believers are discernable, inevitable and unmistakable. He that hath the Son hath the life. He that heareth my word and believeth on him that sent me hath everlasting life. It has a future tense in that the consummation of the work of Christ awaits his return and our dwelling with him. Any gospel that lacks any one of these tenses is a partial, deficient and denatured gospel.

But what we are speaking of now goes deeper and further back than this. A denatured Christianity is one in name only, lacking in the essential character of the Christian religion, namely its divine, supernatural, superhuman element. There is a tendency to reduce the religion of Jesus to a practical philosophy, of the same kind as other religions, only perhaps somewhat improved, but originating in the same source, and to be studied, adapted, modified or rejected according to ones individual opinion or preference.

Such a conception of Christianity takes away from it all the element of the supernatural in its origin, in its quality or in its authority. Miracle and inspiration have no place in Christianity of this kind. The records of the Bible, according to this view are simply the diary of the development or growth of religious experience in men. The miracles of the Bible are simply folklore and the gospel accounts of the life of Jesus are the distorted or exaggerated reports of a simple peasant of Galilee who had a remarkable spiritual vision. As a natural deduction from this conception, there is no such thing as regeneration, the virgin birth is an afterthought to account for an unusual life. There could be no such fact as the bodily resurrection of Jesus. It was simply a vivid manner of portraying immortality. So there need be no expectation of his bodily return.

Now these items of unbelief are all of one piece. They all originate in the flesh which does not subject itself to the will of God and cannot do so. For our part we have no more place in our fellowship for the man who says that a belief in the virgin birth of Christ is not a necessity, than there is for the man who boldly denies it. They are cut out of the same cloth. The man who has lost a positive faith in the divine origin of the Christian religion, who questions its inherent divine power or who doubts its unique mission, does not know God and has no knowledge of his grace and truth. They are of those of whom Paul said: "They have not the knowledge of God: I speak it to shame you." The religion which calls itself Christian and denies or doubts its essentially supernatural quality and

divine origin has ceased to be Christian. It may retain the form and practice some of the virtues of Christianity, but it can never reproduce itself. It will not make Christians. It is like a seedless orange. It has had removed from it that which reproduces.

Rationalism is the effort to account for Christianity simply on natural grounds, without the personal impact of God on the soul or on the world. Whenever this is done the religion of Jesus loses its essential character, is absolutely denatured. It is on this line that the claims of the gospel will be fought out in our generation. He who would reduce it to the human level is anti-Christ.

### SUNFLOWER ASSOCIATION

In Sunflower Association most of the messengers rode up in cars of their own. The rest of us—well we rode too, in somebody else's car. While only fifteen of the twenty or more churches were represented, yet there was a good crowd in the beautiful church at Drew, the biggest ever, they said. It is the only county in the Delta that can have an association all to itself, and the people are still coming. The "digest" made by Brother J. A. Ousley showed a membership of 1,650 in the churches reporting, 328 baptisms, fourteen Sunday Schools, eight B. Y. P. U. S. Given to the Campaign \$3,632 and a total benevolence of \$5,205. But just look what a bunch of preachers they have: Martin, Wroten, Blalock, Maxwell, Ousley, Clark, Kinsey and McKey. And those fine looking laymen and the fringe of women that is more than decorative. The body is soon down to business with a determination to get through today. Under three heads of missions, education and social service they are making the day luminous. Devotional services morning and afternoon were conducted by Brethren Kinsey and Hewlett. Dr. Maxwell is moderator, Brethren Clark and Marlat clerk and treasurer. Dr. Brame read the denominational survey which covered all subjects and was a substitute for reports. It was full of facts that informed and inspired. Brethren Martin and Blalock looked after the order of business. Brother Wroten made an address on the development of the association, showing a membership of over 2,000 and many unrelated Baptists to be enlisted, and others coming. Pastor Clark made a good address on social service. Dr. Biggs spoke of the work of the B. Y. P. U. as a great enlistment and training agency. Then came a luncheon in the basement which would make anybody hungry to look at it, and satisfy anybody who ate it. After dinner Dr. Maxwell made a good address on the Sunday School, followed by Brethren Sanders, Blalock, Martin and Hewlett. The W. M. U. was discussed by Brother Sanders. Brother Blalock spoke on education, saying among other things: The battle between truth and falsehood, righteousness and unrighteousness, heads up in the field of education. The editor was shown all courtesy in presenting Religious Literature, and Brother Hewlett in his address on missions. At night the editor was heard on the Fundamental of Prosperity. It was a busy day and seemed to be well spent. We had a chance to enjoy the hospitality of Dr. and Mrs. Brame, in every way gracious.

If any one whose subscription expires in October should receive a statement after he has sent in his renewal it will not indicate that we have failed to receive it. Just take notice of the date on your stencil and that will give your correct date. Our statements were all ready to go out when some of the renewals were received.

### CHOCTAW COUNTY

Choctaw County Association met with Concord church. Pastor H. M. Whitten has led these people in the building of a beautiful house which is nearing completion. A large group of stalwart men and noble women gathered for business which was begun promptly by Moderator Whitten, who was re-elected by acclamation, as was also the clerk and treasurer, Brother G. D. Weatherall. We had a welcome delivered by one of the beautiful girls, Miss Beulah Staples and responded to as beautifully by one of the ladies. No time was consumed with letters, as a committee on digest was appointed before hand. A good sermon was preached by the faithful Brother Jos. Watson from the text, "What shall it profit". As the editor was there only for one day the subject of religious literature was put first and in spite of a bountiful dinner the people listened eagerly to the report by Brother Black and suffered joyfully while the editor spoke. Others would have spoken had time permitted.

Hospitals got a good report and a good time was given to the discussion. The W. M. U. was among the best reports, made by Mrs. Rhodes, the superintendent for the association, also by Mrs. Armstrong of Louisville, the superintendent for the district. Brother H. L. McLaurin is popular over here and was called out to speak on this report. The ladies also had a brief meeting in the grove. Brother J. H. Prewitt read the report on Ministerial Relief and it was well discussed. It would have been a pleasure to attend and hear the discussions which came the next day, which was to be the great day of the feast, but that privilege is denied an editor who has to make two or three associations a week and keep the paper going.

We reached the Gulf Coast Association at Moss Point on the second morning. Brother O'Bryant was there the first day and said it was the best association he had attended. The admiration seems to have been mutual for the body included a complimentary resolution concerning Brother O'Bryant. By the kindness of Bro. Spencer we were right there Friday morning when business began. Promptly Moderator J. L. Taylor started business as clerk J. L. Boyd sat by his side. Brother Vaughan led a helpful devotional service. Business picked up by the reading of reports on Publications by brother Dadds and on Education by brother Thompson. These made good speeches as did Brother Ellis who spoke about work among the Creoles. They gave the editor free exercise of full capacity, who undertook to speak on both subjects at once as they cannot well be separated. Sunday School and B. Y. P. U. work were then discussed by brethren Murray and Thompson. Orphanage, Hospitals and Old Preachers were also discussed together with vigor and saving of time. Tithing came in for a good discussion by brethren Spencer and Bounds and Taylor. Others were anxious to speak but the time was limited. It was good to hear the testimony of laymen on this subject. Report on Prohibition was read and discussed by a lawyer, brother W. W. Stockstill, of Bay St. Louis, who made a strong plea for law enforcement. The ladies closed a great program with a good dinner and the brethren rushed us to the train in automobiles.

Mendenhall Baptist church goes back on the budget with Record paper in every home.

Senior B. Y. P. U. of Mt. Olivet church, S. D. Butler, Pres., Sturgis, Miss., send 14 subscriptions. Paper in every home, paid for full year.

Pastor Jos. Jacob says any coming to Holmes County Association may write him at Durant. The meeting is at Mt. Vernon church, near Hoffman, October 10.



"The alarm sounded out by many of the most intelligent and responsible leaders in the world over the cigarette evil arises not from hysteria or mere sentiment, but is based upon physical and moral reasons that no one has a right to disregard. The cigarette is a habit-forming drug, and belongs in the same class with opium, cocaine and morphine.

"This danger must be recognized before it is too late. Mr. Charles B. Towns, the great drug specialist of New York, in a widely-read article in The Century Magazine, says: 'I consider cigarette smoking the greatest menace devastating humanity today, because it is doing more than any other vice to deteriorate the race.' Dr. Frank W. Gunsaulus, when president of Armour Institute, added this as his testimony: 'I do not believe there is an agency more destructive of soul, mind and body, or more subversive of good morals, than the cigarette. The fight against the cigarette is a fight for civilization.' Wu Ting Fang, of China, said: 'If cigarette smoking is allowed to go on unrestricted in China, the evil will soon be greater than that caused by opium.' President David Starr Jordan said: 'Boys who smoke cigarettes are like wormy apples. They drop long before harvest time.' Hudson Maxim said: 'The yellow finger stain is an emblem of deeper degradation and enslavement than the ball and chain.' Luther Burbank said: 'No boy living would commence the use of cigarettes if he knew what a useless, soulless, worthless thing they would make of him.' A celebrated army surgeon says: 'The United States Government will be forced, as the disabled soldier pension question looms up more and more, to call in expert testimony for the purpose of ascertaining to what extent the prevalent use of cigarettes by ex-service men is responsible for physical disablement.'

"The General Assembly of 1922 declared the use of drugs and cigarettes injurious, and urged legislation by the Federal Government, and urged ministers, church officers, pastors and teachers to instruct the youth, by precept and example, as to the evil effects of this habit."

The Sunday School Board will soon issue the first volume of "A History of Baptists" by Dr. Jno. T. Christian of the Baptist Bible Institute. Dr. Christian has also in course of preparation a History of Louisiana Baptists, and may later write a history of Mississippi Baptists. How do you like that?

Dr. J. T. Christian has returned from a summer in Germany and is now deep in his work at the Baptist Bible Institute. In a visit to this office a few days ago he told us many interesting things about his trip and promises to write about it for the Record readers.

Dr. and Mrs. T. J. Bailey returned to Jackson after a two months vacation spent in Denver, greatly refreshed. He begins again his work as secretary of the Mississippi Anti-Saloon League and will resume his regular department in the Baptist Record.

Five hundred thousand Baptist families in the South are said to take no Baptist paper. Half a million groping in the dark. Most of them not even groping, just sitting still and doing nothing.

Copiah County Association meets with Bethel church, nine miles west of Hazlehurst, October 10. If you wish to be met at the train write H. C. Joyner at Hazlehurst.

Mr. R. W. Babson says that church people in this country are giving less than one per cent of their income to church and missionary work.

Brother J. E. Heath demurs at being classed with the Hardshells, and we don't blame him. It was not in our mind to class him with them. Only we wished to point out that the failure on the part of preachers to preach against sin whether in the churches or out of them was omitting to use one means which God appointed for sanctification of believers. The genuine hardshell does not believe in preaching to sinners, for he says if God wishes to save them he can do it without our help. A missionary Baptist says he has chosen to save them through the instrumentality of the gospel. So also he believes that the whole gospel will point out the sinfulness of sin; will rebuke and exhort with all long suffering. The full gospel of Jesus Christ will save a man here and hereafter, now and forever, from sin and from hell. It changes his heart, his disposition, his direction, his habits and his destiny. Brother Heath believes in missionary work, in organized work and stands behind what he believes. He is a subscriber to the 75 Million Campaign and keeps his pledge paid up. He loves the truth and is loyal to the faith of Jesus.

A number of states are challenging the statement of the Baptist Messenger that Oklahoma is the only state which did not change the original apportionment in the 75 Million Campaign, and calling for the proof. Our beloved contemporary simply went too far, very much too far and needs to make the correction.

Pastor T. J. Moore offered his resignation at Magee on the fourth Sunday to take effect December 1st. He has been called to Anding and is already serving other churches in Yazoo County, where the prospects are very encouraging. The church at Magee is left well organized and in good condition, the membership having been much enlarged.

Brother L. R. Burress and wife of Jonesboro, Ark., will on October 15 attend a "get together" meeting at Mt. Olive church in Prentiss county where he was pastor for 37 years. Brother Burress has another book about ready for the press entitled "According to Scripture."

It is a serious question as to whether swimming pools are not breeding places of disease. A physician recently said to us that a lake belonging to a city and used promiscuously is a place of filth. It is a place for the spread of influenza, typhoid fever and other diseases.

The Stony Brook School for Boys (Presbyterian) on Long Island has the Bible in every course of study offered. It is compulsory for every student through a five year course.

W. M. Jimmy, one of the Choctaw preachers writes from Philadelphia, Miss., that they had the best meeting at Bethany the church ever had, nine being added to the church, four by baptism, four restored and one by letter.

Notice: Clarke County Association meets October 24th, and Wayne County Association the 25th of October.

President J. B. Lawrence of Oklahoma Baptist University, reports an opening enrollment of 300, an increase over any previous year.

The church at West has called Bro. T. J. Moore and he will serve them in connection with his churches in Yazoo county.

Work is now going on in the building of the church at Natchez. Pastor Borum and his people are to be congratuated.

The wife of Brother R. J. Boone of Wanilla is a patient in the Baptist Hospital at Jackson.

At the opening service of the Southwestern Baptist Seminary the degree of Doctor of Theology was conferred on N. R. Drummond, recently from Mississippi. Dr. Drummond is the first candidate for the Doctor's degree, majoring in the Department of Religious Education, and his grade was "Summa cum laude". It is interesting to note that the three people to receive this degree in the last two years at this Seminary, two of them are Mississippians, each of whom made the grade Summa cum laude. The other one is Dr. H. E. Dana, who was awarded the degree in September, 1920.

Pastor J. W. Mayfield of McComb is preaching in his own meeting at First church, the meeting being held in the city tabernacle. There is a large chorus led by Mr. R. L. Cooper, and large crowds are in attendance. No invitations were extended for membership for the first week, but on Sunday forty-seven were received into the church.

Dr. Samuel Dickie, president of Albion College in Michigan, told his students that smoking in public is as vulgar as eating a pie while walking down the street, and advises them to smoke in a cowshed. Wait a minute there, doctor, not in my cowshed; not if I have to drink the milk. Take a trip to Timbuctoo or some other interior locality.

Next week will appear the Centennial Number of the Baptist Record. Not that the paper is a hundred years old, but the first Convention was organized a hundred years ago. This special issue is the work of Brother N. T. Tull and everybody will desire a copy to keep.

J. P. Horton, pastor at Taylor, Hickory Flat and Potts Camp, has moved from Holly Springs to Collierville, Tenn and is now pastor at Collierville and Fisherville churches both in Shelby County Association.

Pastor J. J. Mayfield announces that the Bible Institute at Charleston will be held October 25 to November 2, and not as previously announced. The church will gladly take care of all the preachers who come. It is a great opportunity.

Dr. Ben Cox assisted Pastor F. D. Marlin in a meeting at Union City, Tenn. Twenty-four were added to the church. The house was often crowded. Singing was led by Dr. J. D. Colton and wife.

The Baptist Witness says it offered a book to anyone sending in a new subscription. There were few or no applicants. But when a book was offered as a gift, the office was swamped with applications.

Pastor J. H. Winstead had with him at Mathiston Brother L. A. Moore of Louisville in a good meeting.

Rev. Joseph Jacobs has moved to Durant and will serve churches adjacent.

Thanks to Brother T. L. Harris of Red Banks for helpful service in securing subscriptions.

Dr. Gwatkin writes that the Bible Institute in New Orleans opened with the largest attendance ever, and still they come.

Evangelistic singer J. A. Brown may be reached at Chattanooga, Tenn., and is open for a few meetings in Mississippi.

Rev. and Mrs. F. M. Purser who have expected to sail this summer for China have changed their plans and will go as missionaries to Brazil.



## THE MORAL SIDE OF AMERICA'S WORLD POSITION

Sermon by E. Y. Mullins

Text: I Timothy 2:1-2, and James 2:17.

It is my desire to appeal to the Christian conscience. I would like to reach every Christian conscience in America. There is no partisan politics in my message. I spent six months traveling in every part of Europe in 1920. I have just returned from another shorter trip. My recent journey has greatly deepened my convictions.

Three statements I wish to make at the very beginning. The first is that the American nation has evaded its moral responsibility since the World War. The second is that American Christians, who are familiar with ideals of right and truth, have evaded their moral responsibility by their policy of silence, of lukewarmness and drifting in the face of the greatest crises in the history of the world. The third statement is that the great temptation and the great sin of America as a nation is presumption. We imagine we are safe, immune from the general perils of the world across the seas, that our constitution is an inspired document, and that we are the favorites of heaven. We need to recall the words of Christ when the devil tempted Him to jump from the pinnacle of the temple and trust God to save Him from injury by sending angels to bear him up. Jesus replied: "Thou shalt not tempt the Lord thy God."

America is on the pinnacle of the world's life, and she is in danger of making the fatal jump by ignoring her moral obligation to mankind. We are living in a fool's paradise in our vain delusion that we can live a separate life.

There are two practical suggestions I wish to make. The first is that the American government ought to take an active part in the settlement of the great European problems. This implies nothing as to the method. Personally, I am for the League of Nations, because some agency or instrumentality is necessary, and this is already in existence, and in a way functioning. But if some other way can be found, well and good. The second practical suggestion is that American Christians should make their influence felt to this end. We Christians are citizens. We must not attempt any encroachment of the church upon the state. But we should sound the clear note of duty. We should do our best to arouse the American conscience.

My reason for the preceding statements are as follows:

First, we are morally bound to complete what we began. We did not start the World War, but we went in and agreed to help. Then we drew back at a crucial moment. Suppose a surgeon agrees to help another surgeon in a dangerous operation, and suppose in the midst of the operation, on professional or technical grounds, he should suddenly desert the case and let the patient bleed to death. The verdict of right-minded people would be that such a surgeon was a moral reprobate and unworthy of confidence.

We are making the impression upon the world that we do not care for others. We drew back from our task at the very crisis of the world's affairs.

We brought new democracies to birth all over Europe and then we left them as helpless infants, a prey to the wolves of anarchy and reaction. We tossed the young democracies out of the sleigh in which we were escaping to satisfy these wolves pursuing us.

We crushed autocrats all over Europe and then we said Bolshevism and Socialism and anarchy, do as you will.

My second reason is that responsibility and opportunity go together. In 1920 I met American merchants in many places in Europe prospecting for trade. I have seen in American papers long

lists of countries, European as well as Asiatic, in which there are great trade opportunities.

We are seeking to exploit the world commercially. Our papers are publishing long lists of business houses in China, Japan, India, Africa, France, Germany, South America, everywhere, and pointing out how American merchants must seize the opportunity of the new world unity to advance American trade. And yet there are Americans who are unwilling to assume any responsibility for keeping the world's peace. In trade we want to be a cosmopolitan, a citizen of the world. In politics and national life, we want to be a "little Jack Horner, who sat in the corner eating a Christmas pie. He put in his thumb and pulled out a plumb and said what a great boy am I." In trade we say "be bold and daring, take every chance." In moral responsibility we are saying "play safe." Take no chances. We fought that

Though love repine and reason chafe,

There comes a voice without reply,

'Tis man's perdition to be safe.

When for the truth he ought to die.

I am wondering today what the recording angel in heaven is writing in the books of God concerning our present behavior as a nation. I am wondering what the dispassionate historian one hundred or two hundred years from now, when all the clouds of passion and conflict shall have passed—what the historian will be compelled to write concerning us. If some of the present tendencies continue, if no new moral power is aroused to resist the present pettiness and selfishness, the future historian will have to say some things like the following:

America prayed and fought that the governments of the world should become democracies and assisted at the birth of a score of new democracies, and then turned her back upon them. She helped to bring them forth and then repudiated her own offspring. She saw those new-born peoples trying to govern themselves; saw them half blinded and dazed by the new light of liberty; saw them ravaged by famine after four years of non-production; saw them in deadly peril of anarchy and internal forces of destruction; saw them battling for their very lives in a stormy sea of unrest and lawlessness; saw them doing all this when they had been bled white with four years of loss of blood, and while she looked on, she passed by on the other side, perpetuating the unrest, prolonging the great tragedy. Men say we fiddled while Rome burned. It is worse than that. We played tiddletwinks while the world burned.

My third reason is that the present European situation seems hopeless without America's influence. We are familiar with the failure of the recent conferences at Genoa, at The Hague, and at London. Two great voices have recently been raised in England for the enlistment of the Christian conscience of the world. Dr. J. H. Jowett, the great Nonconformist preacher of London, has recently made a heart-breaking appeal to Christians of the world to arouse themselves. Lloyd George has put the case in an address recently to a group of Christians with the minor note and all the tragic impressiveness of one of the old prophets of Israel. He said the drift in Europe is toward another war. Another war means the doom of civilization. He repeated the word to impress it. "I tell you, my friends, if we get into another general war, civilization is doomed, doomed, doomed."

America's voice has the one needed influence. Our chief asset is that our influence based upon the conviction, in European minds, of our disinterestedness. I offer no solution of the European problem. Probably no American today knows what is the true solution. I am simply seeking to impress the duty of taking a hand and trying to find the solution.

My fourth reason is that the physical unity of

the world creates a moral unity. There is no escape from this. A hundred years ago the world life was many organisms. Today it is one organism with one nervous system. Then the world was like a block of clay. You could strike and dent it. Today it is a block of marble. A slight blow vibrates to its utmost extremity.

Every international question today is at bottom a moral question because of world unity. The economic unity of the world involves the whole question of the justice and fair play in world trade. The political life of the world is not a legal unity, but mutual obligations between nations make that life a moral unity. Even the physical health of the nations involves a deep moral unity and mutual responsibility. A religious devotee crosses Asia Minor on a pilgrimage, drinks the poisoned waters of the sacred pool at Mecca, contracts Asiatic cholera, and upon his return communicates the disease to others. And then the health organizations of all nations begin to function to prevent the spread of the disease. Only the morally blind can fail to see the close interdependence of all the parts of the world upon each other.

My fifth reason is that in the world's life today enlightened altruism is the highest statesmanship and the best politics. A great many politicians would become great if they could have a moral vision and let the law of right dominate their course. They are constantly trying to do the expedient thing, or the shrewd thing, or the adroit and skillful thing in order to circumvent their foes, and they are constantly reaping what they sow, the reprobation instead of the approval of men. There is one path that leads to the heights of fame and glory for the political leader, and to the heights of progress for mankind, and that is the path of unselfishness and of right. The political leader with an eye clear enough to see this path, and courage and strength of purpose to follow it is the hero of posterity. Mankind never forgets the great men whose greatness took the form of service coupled with sacrifice and courage. America with her glorious history will never unfold her eagle wings and soar to the heights of her destiny until she rises to the demands of the great moral vision.

Finally, Europe presents the greatest civic and spiritual opportunity in human history. Our highest contribution is our ideals. Europe is hungry for new spiritual forces. She is weary of state churches, of autocratic states, of kaisers and autocrats. If, as Whitelaw Reid has said, the rise of the American nation is the greatest fact of modern times, then the failure of America to fulfil her destiny of service to mankind will be the greatest disaster of modern times. May God give us vision and faith and courage, for these and these alone can light the path which leads to God's great purpose for our nation.—Louisville Post.

### CAMPAIGN TALKING POINTS

Pastors who are not receiving "Campaign Talking Points," the little paper issued each month to pastors, may receive same by writing to Mr. Frank E. Burkhalter, care Baptist Sunday School Board, Nashville, Tenn. You will find this very helpful and it will cost you nothing except to write for it.

The Presbyterian, speaking of the effort to unite the Harvard and Andover Divinity schools, observes that while rationalists are indifferent to doctrines they are very tenacious of funds.

A prominent worker in the interest of prisoners says that prison conditions in Mississippi will bear comparison with any state in the South and represent a high conception of the community's duty to its fallen members. Colonel Montgomery and Mr. Thames, trustees of the state penal institutions are faithful administrators of their offices.



## A WORD TO MY FELLOW HELPERS

As I see the situation over the entire South concerning our 75 Million enterprise, our only hope of success is by putting clearly, lovingly and prayerfully upon the minds and hearts of our people the objects for which the campaign was launched. We will not get money if we merely talk "Campaign," and "pay our subscriptions," the people must see what this money is for. I am confident, without question, that this is our only hope of success. It is not a matter of our ability to pay, or of the stinginess of the people, but it is a matter of intelligent information. A very intelligent and successful business man a few days ago said to me, "We business men are getting tired of hearing merely of the campaign and the collection of funds, we need to know what has been done, what is being done, and what needs to be done with these funds, if we get this, my conviction is, that the money will gladly come." In an association some time ago another vigorous layman stated in the presence of his pastor that he had not heard a sermon on Foreign Missions in three years, and his pastor said, "But Foreign Missions are included in the campaign," and he answered, "Yes, but our minds and hearts used to be stirred when the great needs of the foreign peoples were laid on our hearts in warm sermons, and now we are getting nothing but 'campaign, campaign.'" I believe that our mistake has been through the last three years that we have not lovingly and strongly put before our people the work of all of our boards. As long as there is any need for a State Mission Board, a Home Mission Board, a Foreign Mission Board, an Education Board, a Ministerial Relief Board, a Sunday School Board, and the orphanage and hospitals, our people need to see just why we have these boards, and their object. The present movement to merge all these objectives into one appeal, in my judgment, is unwise. May God help us each one to prayerfully and intelligently think through the conditions that confront us, and remember that it is the will and command of our Lord that we give His gospel to every individual on this earth, and to do it as quickly as we can. "Th King's business requireth haste," I Samuel 21:8.

W. T. QUISENBERRY.

## THE BRAZILIAN ITINERARY

### South American Notes No. 6

By J. F. Love, Cor. Sec'y.

Dr. Bagby would say that we left the best for the last in our Brazilian itinerary, and we will not dispute the point with him. We have heard much of Sao Paulo, and there is much more to be told. It is a thriving city. The improvements that are in progress are many and substantial. The city has grown at a great rate, still grows, and with accompanying improvements suitable to a modern city. Streets are being widened and extended, industries are being established, new and beautiful residence sections are being built up. This latter is true especially of the territory round about our girls' college property, which was bought in the nick of time, and could now be sold at a great profit.

For years Mrs. Bagby worked without assistance at the education of girls in Sao Paulo, and Dr. Bagby begged for that equipment. Many Southern Baptists have heard his story of this need and opportunity in Sao Paulo. It was not until these faithful and devoted missionaries were approaching their fortieth anniversary for Christ in Brazil that their importunity was heard, and their hopes began to fulfill in a school property where can be housed and taught the girls who are to make the Christian homes for the city of Sao Paulo, and the marvelous coffee country of this section. One could wish that our people at home would try to realize the discouragement

and the deferred hopes of these missionaries and how they feel when they read in the home papers that the Convention is voting for a \$2,000,000 hospital at home and that States are multiplying hospitals within their borders before the money which the Convention ordered paid to our Theological Schools is paid back. One sees more pitiful disease and suffering for which there is no doctor, not to say hospital, in a day's travel in Brazil than I have ever seen in any ten years of extended travel in the United States, and yet Southern Baptists have not one hospital in all Brazil, Argentina and Chile, and but one doctor for the whole continent of South America. How can the States of the South, whose foreign mission contributions are steadily falling off, continue to dot their territory with hospitals where doctors are so many that a living is a struggle, while our mission schools are unequipped, our mission churches are without houses, millions of the sick on mission fields are without doctor or medicine, and faithful missionaries must wait half a lifetime for that help which will make their lives profitable investment for Christ? Brethren and Sisters, I pray you in the name of Christ, a lost and suffering humanity, as well as through consideration for your missionaries, think on these things!

We reached Sao Paulo on Sunday morning and found arrangements made for a busy and we hope a profitable day. Delightful services were held and a rich fellowship was enjoyed, with some of the congregations of the city and their beloved pastors. We had Brother Edwards for interpreter and he did it "to a T." There is evidence that both the missionaries and native workers are laying solid foundations and building up an enduring work in Sao Paulo.

On Monday we had a most delightful auto drive of two hours from Sao Paulo to Santos, where Brother T. C. Bagby is the shepherd of an interesting and growing flock. Santos faces the sea and is a popular summer resort. The drive which took us up and over the mountains and down again, skirting the sea-shore, is almost incomparable. The piece of engineering which made this drive possible, is a credit to the State and the view which is given from points on the drive is worth going far to see. Brother and Sister Edwards complimented us with this drive for which we shall be lastingly grateful. Brother Bagby was with us and the party spent the night in the home of his son, facing the sea. A service was held at the Santos Church with a most creditable audience. Brother T. C. Bagby, the son of a missionary, and his wife, the charming daughter of a Virginia home, treated us with great kindness and made the visit a pleasant memory. They are doing fine work in Santos. It is a pleasure to hear Brother Bagby talk the Portuguese, even though one does not understand much of what he is saying.

On Tuesday morning we returned to Sao Paulo and, in the afternoon, made a speech at the laying of the corner stone of the Girls' College. The building which is in process of erection gives promise of being a most beautiful structure and an ornament to this, one of the best parts of the city of Sao Paulo. We congratulate our Baptist people at home and in the State of Sao Paulo upon the good judgment which selected the site for this school and decided upon the plans for the building. There is not enough money in sight to complete the building but the units now under construction will make it possible to begin the work in the new building as soon as these are finished.

Brother E. A. Ingram, the son of our beloved Brother Ingram of Texas, is at the head of this school and has already made a notable success of his work. After looking over the situation, looking into the faces of the girls who have already gathered in temporary quarters for instruction, and examining the new building, one has visions of the future which no words can paint.

This school is to make a great contribution to this part of Brazil and to the Kingdom of Christ.

Rushing away from the corner-stone-laying, we took train for Campinas, where we spoke to a fine audience that night and then caught train for Ribeira Preto, arriving at the latter point the next morning. Here we were entertained in the home of Mr. and Mrs. Stanton, the latter the daughter of Brother J. J. Taylor, who also resides in Ribeira Preto with another married daughter, Mrs. Goode. During the day Mr. Goode took us for a long drive through the stretching coffee fields for which this part of the world is chiefly noted. Unbroken mile on mile of coffee fields, in high state of production, can be seen from elevations, and these make up a pleasing landscape. We were shown how the coffee is washed, dried, shelled, and assorted. The process is most interesting and ingenious. One marvels how the world ever drinks all the coffee that the State of Sao Paulo produces. We were told that there were 900,000,000 trees in the State of Sao Paulo, and a small part of the State of Minas Geraes. At night we had an enjoyable service with a congregation in Ribeira Preto, Dr. Bagby interpreting and doing it like the veteran which he is. We left on the early morning train for the return trip to Sao Paulo, where brethren were waiting for other conferences and where, at night, we were to have a service with missionaries and lady-workers.

We regretted greatly that we could not give Curitiba, Porto Alegre, and other points South a visit—but this was found impracticable and Brother Deter came to Sao Paulo for the conference. We appreciated his willingness to lend himself to our convenience and hope the conference will yield good results for his work. We had also the pleasure of seeing Brother Sherwood again while in Sao Paulo. He was there to welcome the new Sherwood heir and to bid farewell to Mr. and Mrs. Goodman, who were returning to the States.

The conference with the native brethren was a most pleasant one and impressed us most favorably. The city and state of Sao Paulo have some engaging personalities in the native ministers and among them are men who have large capacity for Christian service and who may be expected to make large contributions to the up-building of our Baptist Cause in these parts. The fellowship with the missionaries was richly enjoyed and we had a most restful and delightful stay in the home of Dr. and Mrs. Bagby. Blessings abundant be upon these beloved workers.

We now returned to Rio de Janeiro to catch ship for Buenos Aires and Argentina, where we must encounter a new tongue. What a pity that we cannot use our Portuguese in Argentina, where Spanish is spoken; but we will not impose hardships on the natives.

My space is all taken up or I should like to tell my readers of the beautiful farewell which the boys and girls gave me as I left the College Campus in Rio, and the gorgeous armful of flowers which Dr. Shepard's charming daughter presented and which made fragrant for the trip the otherwise forbidding dining room of the French boat on which the journey was made to Buenos Aires.

The Hinds County Ministers Association will have a Bible study in their monthly conferences, the first Monday in each month. They will begin a study of the First Epistle of John in October, continuing it from month to month until it is finished.

Pastor E. C. Wilson says that Piney Grove church in Prentiss county has received in the past year 19 by baptism and 5 by letter. The church was aided in the meeting by Brother E. S. Summers of Booneville, whose work was most acceptable.



# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

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 MRS. M. D. DIGHTY, *2nd Vice-President*, Shaw  
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 MRS. H. J. RAY, *Mission Study Leader*, Grenada  
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## OUR CAMPAIGN PLEDGES

Nearly three years ago you and I, my sister, made a pledge to the 75 Million Campaign. Perhaps we did it (as some assert) under the enthusiasm of that glorious moment. Or perhaps we did it in the quiet of our heart and home with only our Heavenly Father knowing what we did. Any way, we made that pledge. And we fully intended to keep it for five years.

Since then the enthusiasm has died down. We have failed to talk to God about it regularly and conscientiously. Other causes have pressed forward that have drained our funds;—important causes they all have been too. We have not especially wasted that which we have given into His treasury. And many of us have given fully, freely. What one small association—W. M. U. only—recently reported over ten thousand dollars, all cash, given to His Cause during this fiscal year. But beloved, when we look into the matter a very, very small per cent of this went toward the redeeming of our Campaign pledges.

Now is the right? Has He released us from that pledge? Are the causes for which that pledge was made prospering? What about the condition of Home, Foreign and State Missions in your church and association? You still send boxes to the Orphanage, Ministers, Hospitals, etc. But they cannot live on the contents of those boxes alone. What about funds for them?

But over and above these matters, my sister, what about the condition of your soul, with that unpaid pledge hanging over it? Are you growing spiritually, and are you a soul winner?

Let us as we read this, take stock right now, and regardless of whatever present sacrifice we make, let us stand in that pledge fund. We can do it if we will. God help us to do His will.

## WEEK OF PRAYER PROGRAMS

The Week of Prayer programs were sent out some weeks ago to each society in the State. They were placed in a large manilla envelope with other important literature, and sent with a three cent stamp. We mention these facts because of the numerous calls that are coming for more programs. Some sisters state plainly with regret that they received theirs and by some mishap have lost it. Others say they never have gotten the programs. More than we can tell do we regret the loss, no matter how it came about; for we are entirely out of programs. We were sure we had the greatest plenty printed, but because of these numerous extra calls the stock has been depleted.

Much as we are filled with regrets, we are also filled with joy; for these calls bespeak interest that is heartening. We are so happy over the fact that our societies are determined to observe the Week. We are calling on other societies to help us out in this shortage. If you have several copies—and several were sent to all societies that work in circles—won't you kindly send this office a copy? In this way we may supply everybody. Rush them back, please.

## STANDARDS OF EXCELLENCE FOR MISSISSIPPI W. M. U. ASSOCIATIONS

1. An organization with Superintendent, Secretary, Young People's Leader, Mission Study Leader, Personal Service Leader, Stewardship Leader and Publication Chairman.
2. An Executive Committee composed of the above officers.
3. A meeting of this Executive Committee each quarter.
4. A Quarterly Rally in each Association.
5. Each church making and paying its Campaign pledge.
6. All Associational officers sending in quarterly reports to District, State, Officers.
7. Two-thirds of officers of Associational Union and one representative from each society present at annual meeting of Association.
8. Each Association having a missionary society in each church with our Young People's Organization, preferably a Royal Ambassador.
9. A Standing Committee of Publications, having as their ideal the Baptist Record, World Comrades, Royal Service and Home and Foreign Fields and as many other periodicals as possible in at least one half of the homes in the Association.
10. Every President and Leader a subscriber to the Baptist Record, Royal Service, World Comrades and Home and Foreign Fields.
11. An expense fund be provided for Associational expenses. Unions attaining any six points placed in Class C. Unions attaining any eight points placed in Class B. Unions attaining any eleven points placed in Class A and on the Honor Roll.

### Associational Standard of Excellence

The above is the revised Standard for our Associations. Will each Superintendent please study it carefully. Will you please make an enlarged copy of it, and use it at your Associational meetings, Rally Days and all other times that you may have occasion to stress the various points on your local societies.

We shall be so pleased to have a number of Associations report at our next state meeting that they have reached all points in this standard.

Richmond, Va., Sept. 26, 1922.

Dear Miss Lackey:

We have received today the following cablegram: "Strongly urge all possible steps to send clothing Russia. Need very great." This was signed by Drs. Rushbrooke, Gill, Lewis. These brethren have just returned from a trip to Russia, where they have been investigating conditions and bring the latest news.

I thought I would pass this word on to you in addition to what I wrote you a day or two ago. I would urge that all clothing be gathered promptly, and if it can be forwarded by the 15th of October, it will be possible for us to get it into Russia before the worst of the winter comes on. Prompt aid will be doubly helpful.

T. B. RAY.

## LETTER TO ROYAL AMBASSADOR COUNSELLORS

Miss Traylor is sending the following letter to each R. A. Counselor. When you study the Associational Standard of Excellence given on our page today, you will realize something of how deeply your Leaders are interested in these boys; and how they desire to help you in your work with them.

Will not others of you who read this letter decide to help the boys in your church? Organize them now.

Dear Friend and Counselor:

We have mailed you a copy of the Manual of Royal Ambassadors. This Manual is new and contains some very valuable helps. Do not fail to read page 11 and observe the requirements for degrees. I believe the boys will work to obtain the highest rank.

When we remember we are training boys into Christian men who will take their places as ministers, missionaries and active laymen, we realize our task is large. Let me appeal to you to do your best for the future men of our church.

FANNIE TRAYLOR.

Dr. Truett in his sermon of the twenty-fifth anniversary, First Church, Dallas, said: "The other day in a faraway city I was wearied and was wondering if I was getting anywhere. A great cowboy came up, lifted his big hat and said, 'My little sister died the other day in a tuberculosis hospital here in El Paso. Before she left Dallas she stepped into your church and found Christ. She was timid and never told you that you had led her to the Savior. As she was dying she said to me, 'If you ever see Mr. Truett tell him that he pointed me to the right road.'" When he told me that experience, the clouds were all gone, and there was no more weariness. Oh, the joy of pointing people to Christ!

"A little while ago, a mother came across two counties to see me. She rode a pony and carried her little boy in her arms. She said, 'I will teach my little boy to my dying day to bless your name. Yonder in Europe when you went along the battle line preaching Christ, my big boy, my young husband, heard you and gave his heart to Christ. He wrote me all about it and said that he was not afraid to die. I carry that letter now next to my heart. Three days after he wrote that letter a piece of shrapnel killed him. I thank God every day that before he went you pointed him to Jesus.' What is money compared to the joy of such an experience? What is passing fame compared to that?"

It is said that the union of beggars in Constantinople have gone on strike, delivering their ultimatum to the world that they will not accept anything less than "two bits". Well, we are headed in that direction in this country. A few days ago in Winona we paid seventy-five cents for a thirty cent meal and heard the waiters complaining about several men who left the table without giving them any tip at all.

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## B. Y. P. U. Department

"We Study That We May Serve"

Arthur J. Wilds, Field Secretary

### WHY THE CHURCH OF THE NEXT GENERATION SHOULD BE MORE EFFICIENT THAN THE CHURCH OF TODAY

(A paper read before the Laurel city B. Y. P. U. and requested for publication.)

The inheritance of the Baptist Young People for the future years is nothing short of marvelous. If the church of tomorrow is not bigger, stronger, and more efficient than the one of today it will be because the young people, as mature men and women, shall have betrayed the most sacred trust ever committed to their care.

Today we sometimes see (a few years ago it was the common condition of affairs) a very large number of the large boys and girls, practically young men and women, who attend church services but who do not profess to be Christians. A few nights ago some from our church organized a B. Y. P. U. at one of our rural churches. The attendance was something to be proud of, but it was found that more than fifty per cent would have to be associate members because they were not Christians. That is a church which has not been active in using its young people; but it is beginning now to do so in a very splendid way. This large percentage of unsaved will not be true of the next generation. Church activities, properly directed, will so train and use the young people that it will be the natural thing to take up the cause they know most about. Becoming Christians early in life and receiving the training in public speaking, in public praying, in personal service, and in executive work through several years before maturity is realized the church of tomorrow will not lack in efficient leadership. Whereas, today, when the pastor is absent, the same good senior deacon has to lead the prayer meeting every week, the church of tomorrow will have any number of consecrated and well-trained laymen who will gladly take up the responsibility of leading any part of the church work.

Instead of sending to another church to borrow a preacher to fill the pulpit when the pastor is away there will be a large number of the members of the church who can talk for the Master from the home pulpit.

A greater number of conversions will take place because the number of Christians who know how to do personal work shall be greatly increased. A sinner will not have to wait until the pastor gets a chance to talk with him about his soul's salvation and explain the "Way of the Cross". A large percentage of

the membership will be personal workers and because of this the "gathering in" will be a task then looked upon with the joy that only a Christian who has "Won one" can know.

The church of today is very often, from a business man's view-point, badly handled. But this need not be so in the next generation. In the past years we have let the young people with unusual executive ability slip from the church out into the great business world; but today we are making the activities of the young people so attractive and effective within the churches that the most brilliant and executive do not find it improved on in other circles, so they stay with the church and thereby they are held for God and for the advancement of His kingdom.

Now because this is the kind of churches we expect of tomorrow and because we who are here tonight are to be the leaders of such churches, let each of us say with the poet—

"Work in me, through me, with me, Lord, this day."

#### Friendship, Tallahatchie County

The custom now is for a pastor while holding a meeting in a church where there is no B. Y. P. U., to organize one before leaving the field. We just have a report from the Friendship church, where Brother Wroten of Morehead has just held a meeting and organized a B. Y. P. U. It is a fine custom, and really the meeting isn't a success unless the converts can be started in right away to train for service. We congratulate the Friendship church on having Brother Wroten to hold their meeting for them.

#### Durant Juniors Have Study Course

Isn't it fine when the pastor of a church can "Get down" where the boys and girls live, and can be a help to them? Brother Posey, pastor of the Durant church, has just completed a class in the Junior B. Y. P. U. Manual with his Juniors in which a goodly number finished and got their diplomas. So often the pastor is too busy with "Big things" to give time to teaching the Juniors, but the "Big things" of tomorrow will be the bigger if the pastors will help in making the little things to grow.

#### Davis Memorial Elects New Junior Leader

Mrs. W. B. Hudson has been elected as the new Junior B. Y. P. U. Leader of the Davis Memorial Church, Jackson, and reorganized the work last Sunday. A fine bunch of Juniors with a fine leader and we will of course expect fine work as a result.

#### Silver Creek Organizes Two Unions

Under the fine leadership of Mr. Pennebaker the Silver Creek church organized two B. Y. P. U.s, a Senior and an Intermediate. There are a host of young people in and around Silver Creek and the B. Y. P. U.s there will be among the best in the state, we predict.

#### Pascagoula Organizes

After teaching the Junior Manual and the Senior Manual to a number of interested young people in the Pascagoula church, Mr. Pennebaker organized a Junior and Senior B. Y. P. U. The new pastor at Pascagoula, Brother W. B. Haynie, is a wide-awake B. Y. P. U. pastor and the work promises to progress splendidly under his leadership.

#### Ten to Graduate in the Tupelo B. Y. P. U.s

Mrs. J. B. Black, leader of the Intermediate B. Y. P. U. of Tupelo, writes for Graduating Certificates for six intermediates and four Juniors who are to graduate from their respective unions to the ones just higher. This is the only way to keep the unions properly graded, have your regular graduating exercises annually and pass the Juniors up to the Intermediate, and the Intermediates up to the Senior unions. There will be some trouble to begin with but after a year or two it becomes a part of the regular church program and everybody expects it.

#### 15th Ave. Meridian

The B. Y. P. U. of the 15th Ave. Meridian Church has just sent in a list of Juniors from the Masonic Orphanage where the 15th Ave. union has been at work holding a Study Course. These Junior boys and girls were enthusiastic in the work, and a Junior union has been organized there. The 15th Ave. union is making plans for a great extension program and we will have the pleasure of hearing from them from time to time. They now have four live unions in their church, with a B. Y. P. U. Director in the person of Mr. Hailey, and Miss Florence Edison elected as Cor. Secy. of the general organization. The 15th Ave. church has always been a strong B. Y. P. U. church, and with their new organization and plans will set a high standard of B. Y. P. U. efficiency.

#### Jonestown Has Study Course and Organizes

The happy and enthusiastic pastor of the Lyon and Jonestown churches announces the organization of a B. Y. P. U. at Jonestown. Bro. McCall, the pastor, taught the Manual with success and organized the union and writes in part: "We now have one of the liveliest B. Y. P. U.s anywhere on the wide round earth. We have 18 staunch members right now with all the officers and our first program ready for Sunday night, with an installation service ready for the preaching hour." We know this will be one of the best unions in the state, for the union is made up of some of the best young people to be found anywhere, and they have a B. Y. P. U. pastor and along with it a B. Y. P. U. pastor's "Assistant" nad we look for good results.

"Watch and pray lest ye enter into temptation."

#### CORRESPONDENCE BIBLE COURSE

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### Draw Interest On Surplus Funds

Many readers of the Baptist Record have from \$100.00 to \$5,000.00 of money on which they are not receiving any interest. Why not let this idle money be making some more money by depositing in 4 per cent Certificates of Deposit in this bank—the largest banking institution in Mississippi. These certificates can be written for three, six, nine, or twelve months.

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### OLD PEOPLE INVITED TO BAPTIST CENTENNIAL CELEBRATION

The following list of old people, ranging in age from eighty to ninety-four years, will be invited to the Baptist Centennial Celebration on the Big Baptist Day, Friday, October 20th. They will be featured in the parade and will be given a reception and banquet by the Jackson Baptist ladies at the parlors of the First Baptist Church.

The invitation includes all eighty years old and over. Those coming will be expected to write to N. T. Tull, Jackson, stating that they expect to come and when they will arrive. Each person should be accompanied by some one who will be responsible for their protection.

Those who have not registered should send in their names at once. Can't we find one who is one hundred years old?

Mrs. Fannie D. Armstrong, Tupelo.

Mrs. Sarah Holcomb Baldwin, (now Dallas, Texas).

Mrs. Nancy Baakston, Magnolia, R. F. D.

Mrs. M. Barton, Sherman.

Mrs. Emma Bee, Brookhaven.

P. B. Berry, Florence.

M. N. Bond, Magnolia, R. F. D. 3.

Bostick Brand, Wiggins.

Mrs. E. P. Brooks, Laurel, 230 13th Avenue.

Andrew J. Brown, Aberdeen.

Tom Brumfield, Sr., Anding.

Mrs. Sarah Bryant, Carson.

Mrs. Jane Burford, Marks.

Mrs. H. R. Castleberry, Live Oak.

Rev. T. S. Cigitto, Philadelphia.

Bert Clark, Florence.

Mrs. Francis B. Daniel, Moss Point.

Mrs. S. H. Daniels, Roberts.

Dave Dean, Senatobia.

Mrs. Donie Denman, 619 S. Galatin St., Jackson.

J. C. Droke, Olive Branch.

Mrs. H. C. Edwards, Edinburg, R. F. D. 1.

W. H. Fadden, Ebenezer.

Ben Ferguson, Looxahoma.

Mrs. S. M. Findley, Hattiesburg.

Mrs. L. C. James, Nesbitt.

Mrs. S. J. Jones, Oakland.

Mrs. H. B. Gowen, Enid.

Mrs. Jane Gregory, Kosciusko.

Milton Griffith, Mt. Olive.

Mrs. Annie Guhn, Jackson.

Mrs. E. J. Harris, Coldwater, R. F. D. 3.

Mrs. S. A. Henderson, Columbia.

J. C. Hollenar, Oxford, R. F. D. 2.

Al Hood, Coldwater.

R. J. Howard, Byhalia.

Mrs. Hubert, Brookhaven.

Mrs. A. C. Hudson, Water Valley, R. F. D. 5.

W. P. Hunter, Guntown.

Mrs. Josephine Kelly, Lake.

Mrs. Sue Kelun, Zama.

E. H. Laine, Florence.

Mrs. E. A. Latham, Sumrall.

Mrs. H. E. Laughlin, Charleston.

P. Mason, Laurel, 14th Avenue.

Miss D. McCarty, Sherman.

Mrs. E. F. McIntosh, Ellisville.

Mrs. E. L. McKee, Slate Springs.

Mrs. Meda Mae McMullan, Newton, R. F. D. 4.

Mrs. Bettie McNair, Florence, R. F. D. 2.

Mrs. Mary Buckley Mikell, Silver Creek.

Mrs. Ranie Mikell, Prentiss.

Rev. B. F. Miller, Hazlehurst.

Mrs. Nettie Mitchell, Taylor.

Mrs. R. M. Mixon, Hattiesburg.

Mrs. P. M. Naron, Maben.

Mrs. L. E. Nelson, Star.

T. H. Nichols, Laurel, N. 13th St.

Mrs. Elizabeth Odom, Waynesboro.

Mrs. Connie Beasley Owen, Macon.

J. M. Patrick, Concord.

John C. Perkins, Chalchate.

W. E. Peters, Jackson.

Miss Jane A. Phillips, Forest.

Mrs. N. A. Pierce, Laurel, 236 13th Ave.

John F. Proctor, McCallis Creek.

Mrs. M. Powell, Sherman.

J. T. Pryor, Slate Springs.

Mrs. Susan Redding, Oxford.

Mrs. M. A. Reeder, Moss Point.

Rev. J. M. Rithie, Monticello R. F. D. 1.

Jake Roberts, Mt. Olive, R. F. D. 4.

John Watson Sanders, Kosciusko.

V. P. Sanderson, Byhalia.

R. E. Sandige, Bentonnina, R. F. D. 1.

Mrs. Mary Spell, Star.

Jesse E. Smith, Picayune.

Jim. M. Smith, Neshoba.

Nathaniel Smith, Brandon.

W. W. Steen, Florence.

W. M. Stephenson, Chatawa.

Mrs. Frances A. Stockstill, Picayune.

Geo. W. Stockstill, Picayune.

D. S. Sutton, Noal.

Mrs. Ellen Tubby, Philadelphia, R. F. D. 7.

Mrs. Eliza Tubby, Philadelphia, R. F. D. 7.

N. P. Turley, Byhalia.

F. M. Walker, Star.

Dr. George Whitfield, Clinton.

Dempsey Whittington, Liberty.

Mrs. M. O. Wilks, Prentiss.

Mrs. M. B. Williams, Jackson.

W. A. Witt, Sherman.

Mrs. M. W. Andrews, Ecu.

H. Bozeman, Terry.

Mrs. Elizabeth Cassity, Beulah.

Mrs. A. C. Coleman, Lorman.

O. L. Dykes, Osyka.

Rev. J. W. Eccles, Senatobia.

Mrs. Louisa Ginn, Tylertown, R. F. D. 1.

I M. Kelly, Yazoo City.

Mrs. Annie Lee, Jackson.

Mrs. M. T. Mabry, Senatobia.

Mrs. W. C. Mason, Brookhaven.

M. L. Morrice, Ecu.

Mrs. S. E. Ott, Osyka.

D. P. Shellts, Pontotoc.

Mrs. Sallie Smith, Blue Springs, R. F. D. 1.

Mrs. Mary R. Tucker, Blue Springs, R. F. D. 1.

Mrs. Bettie White, Grenada.

Mrs. M. O. Wilks, Prentiss.

Mrs. Mattie Stratham, Terry.

### The Concord Meeting

The third Sunday in September was the beginning of a good meeting with Concord church of the Calhoun County Association. When the writer arrived on Sunday evening the pastor, Rev. J. F. McKibben, already had the spirit of revival instilled in the hearts and minds of his people. They were indeed hungering and thirsting after righteousness.

All the meetings were deeply spiritual and God blessed His children in their efforts. We are very much indebted to Rev. Jim McKibben, brother of the pastor, for the very able sermons delivered Monday and Wednesday.

Throughout the week God's Spirit was very much manifest, both in the hearts of His people and among the sinners. The very best wine was reserved till the last. The crowning service seemed to be on Saturday night, when after an able sermon by the pastor seven came forward to join the church.

The writer left after the 11 o'clock service Sunday, Sept. 24th. Until that time there were 17 additions to the church—some 11 or 12 by baptism. Possibly others joined at the baptismal waters.

At the close of the meeting the Sunday School, which had been suspended, was reorganized, and many other evidences of reconsecration were seen among God's children.

During the eight days we worshipped together God showered both preachers and church with blessings. I have never spoken to a more appreciative congregation. May the Lord continue to bless the people who worship at old Concord church.

CECIL H. ELLARD.

### Houston

The revival meeting at the Baptist Church, conducted by Rev. T. O. Reese and Theo. H. Farr as director of the choir, closed Wednesday night

of last week after ten days spent in the enjoyment of a good old time revival of religion. All who attended these services were impressed by the splendid gospel sermons preached by Bro. Reese, who knows how to appeal to all classes and get them started to working in the meeting. The house was filled for every service and packed into every available seat for the night services.

As director of the choir Bro. Farr did some splendid work in the meeting. He organized a wonderful chorus among the older people, and an equally good one among the boys and girls. The Junior Choir, consisting of about 90 young people, was divided into two sections, the Canary Birds and the Mocking Birds. Each section tried to out-sing the other and quite a spirit of rivalry was developed, which resulted in some good musical training for the young folks. The young people all fell in love with Bro. Farr and were very sorry indeed to see him leave. Miss Katherine Goza, as pianist for the meeting, deserves a great deal of credit for her faithful work. She is a good musician and contributed no small part to the success of the revival.

As a revival the meeting was a great success. Without doubt nearly every one who attended the meeting resolved to live a better and more Christ-like life and the influence of this meeting will be left for many years to come.



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## Prohibition Paragraphs

T. J. Bailey, D. D., State Supt. Anti-Saloon League

The following editorial from The Manufacturers Record is commended to our readers:

"As the result of an order issued by E. F. Albee, general manager of the Keith theatres, prohibition jokes will hereafter be banned from all Keith theatres and from all houses booked through the Keith Vaudeville Exchange. The following is his order:

"There have been many complaints from patrons in reference to jokes about the Volstead Act. I feel that the humor of this has been overdone and to continue is irritating to those who favor prohibition. Inasmuch as theatres should not be used for political propaganda, I would like to have you notify the artists that any reference to prohibition should be eliminated from their act."

"This is a courageous and patriotic step. The supreme issue at stake in this country is the sacredness of law. When people in public life wink and laugh at law violation, an era of crime will spread over the land. The integrity and sacredness of all laws must be upheld if the country is not to go down in ruin. By permitting the violation of one law because those who dislike it are many, the violation of all laws is encouraged and respect for every law is soon destroyed."

"The future safety of our country and the stability of its Government depend upon the enforcement of all laws, and the punishment of every law breaker."

The "straw ballot" recently concluded in the Literary Digest can not fail to impress every honest reader that it is not only unfair but inconclusive. Also it would be difficult for anyone who read carefully all the enclosures accompanying the blank ballot card to escape the impression that the whole procedure was a very clever scheme for circu-

lation of the Literary Digest. In fact one wonders after carefully reading and analyzing the whole procedure, if there is not room for doubting the attitude of the Literary to place these anonymous ballot cards in the category with all anonymous communications. The world has been accustomed to think that all anonymous writers belong to some class of cowards.

The final returns in the Literary Digest's poll on the Prohibition question as printed in that magazine for September 9th yield the following figures: For enforcement of the Volstead law 306,255; for modification 325,549; for repeal 164,453; total ballots 796,257. This is much less than 1 per cent of the nation's population. According to the Digest's own statement, less than 10 per cent of those to whom blank ballot cards were sent responded. Knowing the general indifference of the "drys" and the alertness of the "wets," it seems a justifiable conclusion that a very large proportion of the "drys" rested upon their laurels, while a still larger proportion of the "wets" exerted themselves to the limit to regain lost ground. Illustrative of the above conditions the case of a speaker addressing a rural audience, in Wisconsin, is cited. Before beginning his address he requested all residing in a nearby city who received the ballot card to indicate the fact. Seven hands were raised. Then all residing in either of the three nearby towns to do the same. Three hands were raised. Then all rural auditors. Two hands were raised. As mailing lists are much more easily procured from town and city folk than from those in the rural districts and as rural people are more largely "dry" than city people, is there not at least a suggestion here that a much larger proportion of "wets" than "drys" received these cards?

### HOW WELL DO YOU KNOW YOUR BIBLE?

In the Journal of Education, Vernon P. Squires, professor of English in the University of North Dakota, reports an examination of 139 students as to their knowledge of the Bible. Eight quotations were asked, and only eight and one-half per cent of the students passed an average of seventy-five per cent., the average for the whole body being less than forty per cent. Seven per cent. could not name a book of the Old Testament, and less than fifty per cent. could give ten books of the Old Testament. And some doubt as to this is caused by the spelling of some of the books, such as "Deuteronomy," "Deuteromety," "Deuteromeny," "Deuterominy," "Goshua," "Salms," "Nehemiah," "Joob," "Jobe." Fourteen named "Hezekiah"

as one of the "Books of Moses." Among original ideas were the mentioning of Old Testament books, "Paul," "Timothy," "Titus," "1 and 2 Romans," "Phillistines" and "Xerxes." The answers in regard to the New Testament were still more unsatisfactory. Twelve-eight and one-half per cent.—were unable to mention a single book; only forty-six—thirty-three and one-third per cent.—mentioned ten, as requested. Five put Samuel in the New Testament, three the Psalms, three Ruth, and two Esther. One mentioned "1 and 2 Judges." Seventeen mentioned "Paul," or "St. Paul," or "Paul's." Three suggested "Simon," two "Jacobs." There was the mention of "Thelesians," "Phillipi," "Thomas," "Lazarus," and "Samson Agonistes."

We are weighed and found wanting.—Watchman Examiner.

### "THE KEY"

(Continued)

"Be thou faithful unto death and I will give thee a crown of life." This scripture, found in Rev. 2:10, has been used very harmfully by false, or careless teachers, and preachers, to teach obedience, (at least in part) for salvation.

We so often hear the remark, "Yes, but you must hold out faithful to the end, or you will be lost." Let's apply the "Key" first, before we make any argument, and see how it would fit. "Salvation by grace" means a free gift of God; unmerited favor of God, and not of works: So that if God required of men, to hold out faithful to the end with an obedient life to finally obtain and retain salvation, the critics could justly claim a direct contradiction in God's word. But as we know that God's word harmonizes all the way through, then we seek to know just what the writer of Revelation had in mind. We find that it was "rewards", not life, but a crown of life. We receive eternal life by faith in Christ, as a free gift. Then after we get in possession of eternal life, by faith in Christ, we are in position to work for a crown, or rewards. Salvation is always spoken of in the scriptures as a gift: see (Jno. 4:10, Rom. 6:23 and Eph. 2:8-9) while rewards, or a crown of life are earned by work. See (Matt. 10:42, Luke 19:17, 1 Cor. 9:24-25, II Tim. 4:7-8, Rev. 2:10 and Rev. 22:12). Space forbids my quoting these scriptures, but get your Bible and read, and you will find the distinction clear. Why is it that teachers, and preachers, get "balled up" on these plain teachings of God's work?

Here is the reason, it is plain: There are two ways to trust Christ. Some people trust Christ who are never saved, while others trust Him and are saved eternally. It all depends on what we trust Him for. The people who trust Christ that are not saved, do not trust Him for eternal salvation: But trust Him to save them while they are obedient to God's law. They will tell you very plainly that if they fail to remain obedient to God's law, and fall into sin, that they will fall from grace. Now I partly agree with them. The only place they miss it, is that they fall from grace to start with. They do not have to wait until they get disobedient. The inspired apostle says, "Christ is become of no effect unto you, whosoever of you are jus-

tified by the law; ye are fallen from grace" (Gal. 5:4). They claim they will fall when they disobey the law, and fall into sin. God in His love and mercy towards them reveals the fact that they have already fallen to begin with. God's law was not given that we might obey it, to obtain, or keep salvation: But was given "That our mouths might be stopped, and all the world become guilty before God." Now the other way to trust Christ, which is the right way, and the only way that saves: is to trust Him for eternal life, that is, trust Him to save you eternally, unconditionally, and, to keep you by His own power.

When you trust Him in that way, we come into possession of eternal life, at the trusting. Then if we fail to be obedient to God's law (and we all do fail) we are still saved, because the life we possess is eternal life: And eternal means a very long time.

God says, "Christ hath redeemed us from the curse of the law being made a curse for us". And then God seals the truth with these words, "And shall not come into condemnation (or judgment) but is passed from death unto life".

How nice the "Key" "Salvation by grace" fits that kind of trusting Christ. And how easy it is to understand all other parts of scripture by using the "Key". Wonderful grace!

J. E. HEATH.

### Dr. Harvey F. Garrison

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## Sunday School Department

### THE IMPORTANCE OF SUNDAY SCHOOL IN SOUL WINNING

The Sunday School is the school of the church teaching the Bible.

For many reasons it offers a natural and superior opportunity for winning to Christ. It seeks to enlist every body, every body is welcome, but the unconverted are sought.

A Sunday School aims to win the unconverted to Christ, to enlist soldiers in the Lord's army. Another aim is to instruct in the doctrines concerning God, with the Scriptures as the instrument in the process; with the view of presenting saving truth for saving the lost, and for making one God-like in character, God fearing and God honoring in life, Christ like in speech and conduct among men.

In this field of instruction and in the highest attainment in all that is human, education will yet find its highest reward, even when it comes in the future to be classed among the exact sciences. Too there is no nobler sphere of service. The great Webster once said, "If we abide by the principles taught in the Bible, our country will go on prospering, but if we or our posterity neglect its instruction and authority no man can tell how sudden a catastrophe may overtaken us." Here in this church school of instruction in these imperishable principles of God's word we make for the nation's life, for its future welfare and for its imperishable greatness among the destinies of nations.

The Sunday School teaches the Bible—using as lesson material historical portions. The lessons are very general, appealing to the converted as well as the unconverted.

The Sunday School is divided into classes. At the head of each class is a teacher, who teaches and questions the class and explains the plan of salvation. The easy, somewhat informal life, the class relation of teacher to pupil, the presence of a great abundance of young life; these and other considerations make the Sunday School an excellent agency for evangelism.

It will be found well to deal with the lost in several departments. The word suitable for the very little people is not the word suitable for older boys and girls. The proposition intended for mature children can not be understood by the immature.

When the school has been divided into departments they can have separate and suitable instructions and guidance. It is possible to go to the primary department with just the word and the dealing needed by children of eight years and under, and thus on through the various departments.

The Sunday School is looked upon by the majority of grown people as being a place for children to go and the children are sent to Sunday School instead of the parent going and carrying them. It is well for the children to go because we read in God's word where He says "Bring a child up in the way it should go and when it is old he will not depart from it." And surely there is no better place to bring them up than in the Sunday School. The first impressions are usually the lasting ones.

The Catholics say "Let us have a child in our keeping while they are young and he or she will be a Catholic all his life." Why not we as Protestants be as eager to impress the children while they are young and tender and in all our dealings with them be of a spiritual nature. Be ever ready with passages of scripture to quote to them that are interesting as well as beautiful. It is a child's nature to love stories of heroes and heroines and instead of talking to them of great movie stars, prize fighters and so on, tell them the story of the life of our Christian martyrs such as Adoniram Judson, Livingston and others.

There are many ways and many places the lives can be touched by the teacher other than in the classroom. When it is evident that the pupil is under correction do personal work in the way of writing a letter or making a home call. Many children are led to Christ thru the S. S. and the father and mother are led oftentimes by them. We need to use the young people themselves as evangelists to win their lost companions to Christ. We ought to do this because the youthful worker grows in faith and in wisdom and conviction of Christ thru their service. Too their influence in this work among their companions may be more effective.

I have heard ministers say that the Sunday School was generally more important than the preaching service because it aroused the interest and prepared the heart of the individual for the service. We notice the most progressive churches are the ones that have the best Sunday Schools and statistics show that the majority of the conversions come from the Sunday School. It is an evident fact that the older a person gets the harder he is to reach.

Realizing the importance of the Sunday School in spreading the influence of the gospel of Christ and considering the emphasis we place upon our public and high school also college education as a preparation to live here is it not vitally of far more importance that we emphasize our Sunday Schools more as they are the schools, where a fuller and more abundant preparation is given for a life of service for Christ here and a life in the future.

### THEY'LL HELP

The Organized Class Department of The Baptist Sunday School Board, cooperating with the various State Sunday School Secretaries, is making strenuous efforts to secure the full cooperation of all members of the Organized Bible Classes in the work suggested by the Re-inforcement Committee of the Seventy Five Million Campaign. A study course week has been planned for the first week in October. Informing literature may be had by applying to our State Secretary of Sunday School Work. The remaining weeks in October have been designated as "Winning to Service" weeks when effort will be made to enlist thousands of church members in some form of Christian service.

HARRY L. STRICKLAND.

Tommy: "Say, pa."  
Mr. Gigg: "Well?"

Tommy: "What is low-water mark?"

Mr. Gigg: "It is usually about the top of your neck, if some one don't keep an eye on you when you are washing your face."

### Midway

Brother A. E. Lucas was called again to serve the people of Midway church on Sept. 9th. This will make seven years he has served this church. We feel grateful that God has sent us such a faithful, untiring minister. He is indeed full of the Spirit of God. Both the aged and the young have been happily converted during his ministry here, ranging in ages from 62 to 13 years.

Our church has also been remodeled, painted and seated.

May God crown his efforts with success.

A MEMBER.

In a Western hotel the other day there was a reunion of World War heroes, when the head clerk, who was a first lieutenant, called the porter, who was his captain, and the head waiter, who was lieutenant-colonel, and had them throw out a former general who was cluttering up the chairs in the lobby.

Mary—I wonder why Joshua never repeated his experiment of making the sun stand still.

Cary—Politics, I suppose; the farmers are so down on daylight saving.

### MEETING DATES OF ASSOCIATIONS 1922

- Sept. 28. Choctaw County—Concord, 5 miles South Ackerman.  
28. Choctaw County—Concord, 5 miles South Ackerman.  
28. Franklin County—Concord, 7 miles South Lucien.  
28. Perry County—New Augusta.  
29. Lawrence County—Jayess.  
29. Walthall County—Smyrna, 3 miles North Kioto.  
30. Liberty—Bethany, 10 miles Southeast Meridian.  
30. Oktibbeha—Sardis, Neshoba County 10 miles E. Philadelphia.  
Oct. 3. Carroll County—Mt. Pisgah, 10 miles North Carrollton.  
3. Madison County—Camden, 10 miles Southeast Pickens.  
3. Simpson County—Stonewall, 5 miles East Shivers.  
3. Winston County—Hopewell, 15 miles West Louisville.  
4. Newton County—Mt. Vernon, 6 miles South Hickory.  
4. Riverside—Lula.  
4. Webster County—Double Springs, 10 miles NE. Eupora.  
5. Hinds County—Clinton.  
5. Mississippi-Memorial, 10 miles East Centerville.  
5. Tallahatchie County—Spring Hill, 2 miles West Oakland.  
5. Yazoo County—Anding.  
5. Covington County—Leaf River, 9 miles East Collins.  
6. Leake County—Carthage, 35 miles East Canton.  
6. Union—Piedmont, 10 miles North Eddiceton.  
7. Land Mark (L. M.)—Bethel, 5 miles Northeast Sanford.  
7. Pearl Valley—Laurel Hill, 14 miles South Philadelphia.  
7. Washington (L. M.)—Hopewell, George County.  
10. Copiah County—Bethel, 9 miles East Hazlehurst.  
10. Holmes County—Mt. Vernon, 11-2 miles Northwest Hoffman.  
10. Panola County—Pilgrims Rest, 15 miles East Batesville.  
11. George County—Rocky Creek, Lucedale, Route 2.  
11. Smith County—Harmony, 4 miles Northwest Mize.  
12. Choctaw—Pleasant Ridge, 17 miles East Philadelphia.  
13. Green County—Sand Hill, Branch G. M. N. Railway.  
13. Kosciusko—Pilgrims Rest, 5 miles Northeast Ethel.  
13. Lincoln County—Big Springs, 8 miles East Brookhaven.  
13. Neshoba County—Mt. Sinai, 9 miles Southwest Philadelphia.  
13. New Choctaw—Pine Bluff, Scott County.  
13. Tate County—Mt. Manna, 10 miles Northeast Coldwater.  
14. Itawamba County—Fairview, 14 miles SW. Red Bay, Ala.  
17. Montgomery County—Poplar Springs, 6 miles S. Kilmichael.  
20. Kemper County—Frisndship, 1 mile West Portersville.  
24. Clarke County—Shubuta.  
25. Wayne County—State Line, on M. & O. Ry.  
Jan. 28. Black Creek—Midway, 8 miles South Clyde.  
Bethel (L. M.)—(Time and place unknown.)

NOTE: Please look for errors in above list of places and dates, and notify N. T. Tull, Jackson, Miss.

### MISSISSIPPI BAPTIST CENTENNIAL CELEBRATION

As the associations meet please announce the Baptist Centennial Celebration to be put on in Jackson during State Fair week, October 16-21. Every association should plan for bringing a large delegation to the BIG BAPTIST DAY, October 20th, and take part in the grand parade in the forenoon and view the wonderful historical pageant in the evening.

Special features for the week are as follows: Baptist Exhibits at the Liberal Arts Building, Fair Grounds, every day; Big Baptist Day, October 20th, featuring a parade in the forenoon and a historical pageant in the evening; Special Attractions at the Baptist Exhibit Rooms by various Baptist organizations every day.

Baptist institutions, Associations, and individual churches may take part in the parade, October 20th.



## East Mississippi Department

By R. L. Breland

### NOTES AND COMMENTS

I assisted Pastor A. B. Culpepper in his meeting at Mt. Nelson, Neshoba County, the fourth week in August. had a good meeting with three additions to the church.

Bro. W. R. Moore writes us from Union: "We have just completed a beautiful pastor's home and moved Pastor G. O. Parker on the field. Dr. L. G. Gates of Laurel held our meeting with Bro. Herrington leading the singing. It was a great meeting, 39 received into the church, 15 by baptism. Brother Roger Lee Mott was licensed to preach and the church subscribed \$15.00 to send him to Mississippi College."

Pastor E. J. Hill writes us from Oakland, Miss., that he has had a fine summer's work and the future prospects are promising.

Rev. A. C. Johnson has resigned his work at Bayou Labatre, Ala., and is open to work in Mississippi. He has been holding full-time work in that state.

Rev. Jimmie Bates is a young man recently licensed to preach residing in the Mt. Nelson community. He has been down to arrange about attending Clarke Memorial College this session. I am glad to see a number of promising young brethren enter the University.

I had a pleasant week with Pastor G. A. Smith at Midway, Newton county, the first week in September. No additions to the church but there was good accomplished. We enjoyed our stay with those good people once again.

The Neshoba County Association meet with Mt. Sinai church, nine miles southwest of Philadelphia on Friday, Saturday and Sunday, October 13 to 15. Conveyance will meet the Friday morning trains at Philadelphia. We are expecting a number of our State workers as Sunday is given over to the County Sunday School and B. Y. P. U. Convention work.

The meeting is in progress at Philadelphia. Dr. W. F. Yarbrough of First church, Hattiesburg, is doing the preaching and Bro. A. E. Pardue, of New Orleans, is conducting the music assisted by his wife.

Rev. A. B. Culpepper assisted in the meeting at Deemer the third week in September. A good meeting is in progress at this writing but full results cannot be given yet. Bro. Culpepper is doing some good preaching.

The make-up of the Baptist Record is fine on our new press. This press is going to prove a great investment for our denomination.

Applicant—I've called in answer to that advertisement of your'n for a 'andy man, sir.

Employer—Well, what qualifications have you?

Applicant—I live next door, sir.

The Mt. Pisgah Association met with Hopewell church, Newton County, the third Sunday. A good session is reported.

The Oktibbeha Association will meet with Sardis church, ten miles east of Philadelphia, on Saturday, September 30. Rev. P. A. Davis, of DeKalb, Miss., is moderator.

Well, the revival season is practically over so let our churches go out after the mission collection. The Lord has blessed this part of the state with fair crops, prices are good, so all can do a liberal part for the Lord's work. Every one with his best.

### VERY WELL, I THANK YOU

By accident a note appeared in the department stating that "this had been one of the worst years of life," that chills had given me much trouble.

When I arrived at home wife chided me for misleading her by telling her that I had been well when I had not, my physician's wife chided me and warned me to keep up my quinine, and a letter or two came giving directions how to get well of chills.

Of course, I appreciate the interest my friends have in my welfare, but it is a bit annoying to be looked upon as a sick man when I have really had the best summer from a standpoint of health that I have had for many.

Some one else wrote that chill squib and it happened to fall into my column, but I am very well, I thank you, and hope my Lord will let me remain so for some years.

### Lauderdale County Association

Number churches represented, 27; baptisms reported, 277; received by letter, 245; received by statement, 20; total, 542. Decrease—By letter, 172; death, 59; exclusion, 3; total, 234. Increase, 308.

Statistical—Value church property, \$252,300.00. Contributions and expenditures—Local expenses, \$51,494.87; 75 Million Campaign, \$17,400.26; special missions, \$313.60. Total, \$69,208.73.

Sunday Schools reported, 23; enrollment, 3,506; home expenses, \$4,197.79; missions, \$216.95. Total, \$4,414.74.

W. M. U.—No. W. M. S. 18, enrolled 480; No. Y. W. A. 3, enrolled 62; No. G. A. S. 1, enrolled 31; No. Sunbeams 4, enrolled 126. Contributions—Articles for needy, 594; 75 Million Campaign, \$4,806.66; special benevolence, \$6,844.18. Total, \$11,650.84.

B. Y. P. U.—Seniors 15, enrolled 482; Intermediates 5, enrolled 114; Juniors 7, enrolled 156. Total, 752.

Number pastors 15, supplying 22 churches. Other ministers 6, and churches without pastors 5.

Granny (who doesn't like modern manners)—You girls are so useless nowadays. Why, I believe you don't know what needles are for!

The Youngest—What a dear old granny you are! Why, they are to make the gramophone play, of course.

## OPENING OF THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY

To our many friends who live in Mississippi, as well as all over the world, we announce our great opening which took place today, the 19th of September. It was a happy occasion when the chapel of Norton Hall was filled to overflowing, to see our beloved professors marching in, one by one, to be followed by our great and matchless president, Dr. Mullens. He was in his usual happy mood.

After briefly telling about his recent visit to Dr. Truett's church in Dallas, prefaced by warm words of welcome to old and new students, he brought to us a short but timely message based upon that passage in Revelation about an "open door which no man can shut." Dr. Mullens told us that we ourselves might shut our door of opportunity by lack of industry, patience, frugality, and by not having "bull-doggish hang-on-iveness." He warned us that what we might call "malaria" or "billiousness" in many cases would be pure laziness. We have the utmost confidence in his judgment, and believe that he can diagnose a preacher's case very accurately.

After Dr. Mullens' address the usual announcements. Among them were that the youngest members of the faculty Dr. Yates and Dr. Adams are bringing new brides to the Seminary.

It will be of interest to Mississippians to know that Dr. Yates knew a good state to go to for a bride, and so he went to Mississippi where he married Miss Margaret Sharp. Miss Sharp was last year in the Training School here and recognized as one of the most brilliant girls here. We Mississippians feel proud of her.

One unusual announcement was that other members of the faculty would teach Dr. Carver's classes while he is abroad on the mission fields.

Another interesting announcement was that our Seminary site had been enlarged, but the sad feature was, it will not be completed next year owing to slow payments on the seventy-five Million Campaign. In view of this fact we plead with you people at home to do your best to meet every dollar of your obligation to this campaign.

We had the opening address or lecture tonight by Dr. J. M. Adams. His subject was "The Preacher and His Message." It was thoroughly sound in both logic and doctrine. It was greatly enjoyed by all.

Our enrollment was a little better than last session, which means the highest in history of the institution. We are slightly below our last year's record in Mississippi men and training school girls. The exact number will be given later.

If there are those in Mississippi who are still debating the question about going to a Seminary, let us appeal to you to quit debating and come here to the best in the world.

A. A. KITCHINGS.  
Reporter in Mississippi.

## Deemer Meeting

The meeting at Deemer, New Philadelphia, continued for eight days. Rev. A. B. Culpepper did some excellent Bible preaching in the old time way, plain and simple. The people came well, especially to the night services. Deemer is a saw mill town and the men and boys could not attend in the day time.

The meeting started off slowly, as it generally does at such places, but gradually the resistance gave way and the people began to warm up, and when the close came most of them seemed anxious for it to continue—but duty called elsewhere.

There were seventeen additions to the church, fifteen of which were by baptism. The church was revived and made ready for better work.

While this is a hard field with changing population, yet some of the salt of the kingdom live here. Dr. W. R. Hand and wife, Brother R. E. Hardin and family, Brother Eggleston and wife, Brother McCarty and wife, Sister Johnson, Agent, the Richies, Wards, Strums and many others are faithful, and for whom we thank God. To God be the glory.

The new make-up and the early arrival of the Baptist Record since it is being printed on our own press, are helpful.

The revival meeting closed at Philadelphia the 29th of September. There were more than 50 additions to the church. Every one was charmed with the splendid gospel preaching of Dr. W. F. Yarbrough and also with the singing of Mr. and Mrs. Perdue. Pastor Beckett is rejoicing.

Rev. Walter Cross, a student for the ministry in Clarke Memorial College, preached at Neshoba the fourth Sunday in the absence of the pastor. Brother Cross is preparing himself for missionary work.

Died—Brother Jodie S. Wells, of Center Ridge church, Newton county, died Sept. 22, 1922. He was nearly 79 years old. Had been a faithful member of the Baptist church since early life. He leaves a wife and a number of children to mourn his going. May the Lord comfort them.

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## Some Meetings

### The Lauderdale County Association

The Lauderdale County Association met with the Caneyville church Wednesday and Thursday, September 20th and 21st. The scribe is unable to set up any comparison between this session and the previous sessions of this body, as this is the first one he has been privileged to attend. He is willing, however, to say that he has never seen a District Association which rose higher in its spirit and purpose and work than the one about which this sketch is written.

Dr. R. B. Genter was on hand at the opening and was given full right of way to sound the key-note of the session, which he did in a wonderfully forceful and appealing address in the interest of our great Missionary Campaign. The introductory sermon by Rev. H. B. Harrison of Daleville was enthusiastically received. Harrison is one of our most thoughtful and capable younger ministers and is doing some substantial kingdom work in his end of Lauderdale county. After the reading of the report of Missions, we had a roll call of the churches, when every church was asked to report on its missionary spirit and achievements through some representative messenger. This developed quickly into one of the most interesting and valuable features of the entire Association. There was a spirit of real optimism evident in the confident declaration that before the Campaign period was over we would catch up with our unpaid obligations and square up the entire Association's quota.

Thursday was a really high day in the history of this Association. The morning session was given over entirely to the reading and discussion of the report on Education. Our own Dr. R. A. Venable opened the discussion with the delivery of an address which will not be forgotten through the years to come. It was one of the most masterly discussions of the fundamentals of Christian Education which this writer has ever listened to. It was received with genuine enthusiasm by a house crowded to its capacity with messengers from every church in the Association. He was followed by President Carter of Clarke College in a very clear and concise statement of the conditions and needs of that most worthy institution. The Educational discussion came to a close with a stirring address by Dr. W. C. James of Birmingham, the Corresponding Secretary of the Educational Board of the Southern Baptist Convention. The afternoon session was taken up with the reading and discussion of the report on Social Service. Mrs. Frank McCormick read this report, and was perhaps the first woman who ever performed such a service in the history of the Association. The discussion was led by Senator C. C. Dunn in a speech that gripped the attention and challenged the conscience of every one present. The climax of a day, which

was veritably a feast of good things, was the unique and original address by Dr. Frank Willis Barnett, editor of the Birmingham News. There is not another just like Barnett, and his visit to the Lauderdale County Association will be a happy and inspiring memory to our people all through the months and years to come. With enthusiasm at high tide the Association had the old fashioned Baptist handshaking while the fellowship song was being sung, after which the greatest Association, so the older ones say, that this body has ever held came to a close.

L. R. CHRISTIE.

### Epitaph of John Clarke

The following is the original inscription on the headstone of John Clarke:

"To the memory of Dr. John Clarke

One of the original purchasers of and proprietors, of this Island and one of the founders of the First Baptist Church in Newport. Its first pastor and its munificent benefactor. He was a native of Bedfordshire, England, and a practitioner of physic in London. He with his associates came to this Island from Mass. in March 1638 O. S. and on the 21st of this month obtained a deed from the Indians. He shortly after gathered the church, and became its pastor. In 1651 he with Roger Williams was sent to England by the people of the Colony. With the British Ministry Mr. Clarke was instrumental in changing the charter of 1663 from Charles the Second, which secured to the people of the state, free and full enjoyment of judgment and conscience in the matter of religion. He remained in England to talk over the interests until 1664, and then returned to Newport and resumed the pastorage of his church.

"Mr. Clarke and Mr. Williams, the two fathers of the Colony, strenuously and fearlessly maintained that none but Jesus Christ had authority of the affairs of the Conscience.

"He died April 20th, 1676, in his 66th year."

### Busy and Blessed

Since his last report, Pastor R. A. Cooper has held meetings with Hickory Grove, Bethel, Ebenezer and Woolfolk—the latter being a school house appointment. Pastor Robertson of Senatobia preached 3 times at Hickory Grove and Brother Ward of Tennessee did the preaching at Woolfolk. The visible good accomplished was within the memberships of the churches. At Hickory Grove a young man, grand-son of the lamented preacher Legg, whose children still live to bless the world, make known to the church his purpose to preach the gospel. He is young but all express confidence in the integrity of his purpose.

In good hope behind the Blood,

R. A. Cooper.

### Round About

I was with old Bethel, in Lawrence County, my old home church, the 2nd Sunday in July, and the week following. Visible results, the church greatly revived; one baptized.

The fourth Sunday in July I was with Bro. R. E. Weeks at the old Sarepta in Franklin county, where I had served as pastor for 3 years. We had a great meeting. The membership said they were going to do greater things for the Master. We baptized two fine young ladies.

The first Sunday in Aug., I went to Elmore, in Jefferson county. I had Bro. C. W. Smith with me there. Bro. Smith is a fearless gospel preacher. He brought the truth so forcibly that it cut its way to the hearts of the people and it is still bringing results. We baptized four and the prospect is good for more. There is no better people than those at Elmore.

The third Sunday in August, I was with Bro. R. E. Weeks and his good people at Bethesda, in Jefferson county. Here we had an old time meeting; the house was filled every day. We tried to close Thursday morning. We baptized seventeen and returned to the house for the closing service when twenty six came forward for baptism. We met at the water Friday morning and five more came forward and followed their Lord in baptism. We returned to the house when four more came confessing faith in Christ and asking for baptism, but we had to close on account of my next meeting; so we adjourned to meet at Mt. Vernon school house the first Sunday in September. Here we had fine congregations; we had to hold our service in the grove; the house would not hold the people. Here we baptized six more, making a total of fifty-eight for baptism and one restored. Some were fifty years old. Some 20 or more were married. Some few came from the Methodists and Primitives. May the Lord lead them into service.

They raised the pastor's salary \$50.00.

The fourth Sunday in August I was with Bro. C. W. Smith at Pleasant Valley, Franklin county. This was the third meeting that I have held here. We had a really good meeting in spite of the fact that there was a meeting on both sides of the church and Circuit court in progress. We had only one addition, but the most of the people here have already professed faith.

The second Sunday in September, I went to Stamply and held service on the old Salem church ground. It was the joy of my life to hold a service on the place where the first church stood over and preached until Tuesday night, preaching for the negroes Tuesday night, when we adjourned to meet on the fourth Sunday in September, and reorganize old Salem. May the brotherhood pray for us that we may carry the Lord's work on for the glory of God.

Yours for a greater Kingdom,  
T. G. POLK.

P. S.—I have one or two Sundays open for another year at this writ-

ing and if any should desire my services I shall be glad to hear from them.

Yours for the Master,  
T. G. POLK,

Monroe, Miss.

### Tent Meeting at Bethel in Sunflower County

Late in the summer it was our good fortune to have the use of the tent owned by the State Board for a protracted meeting at Bethel near Drew. Brother J. A. Maxwell is our pastor and had along with him to help Brothers J. A. Ousley to preach and P. E. Owen of Isola to lead the singing.

Large crowds attended and the Lord was with us all along throughout the meeting. Ten were received by letter and 23 by baptism.

Our church has been greatly strengthened. We think that the reason God so abundantly blessed us was because we have been having prayer meetings this year, and we had a good and faithful pastor to lead us. We were also deeply impressed with Brother Ousley's personal work. He would go on foot for miles along the highways and byways to visit the unconverted and point them to Christ. We saw him go to a cotton field and there place his arms around a fine boy and point him to the Savior. This boy surrendered himself to God. We next observed him nearby engaged in pointing two young men to the same Christ, and they too surrendered their lives unto Him who is able to keep them until that day when the faithful shall meet across the river where we shall part no more.

J. O. TEMPLETON.

### Whitewright—The Home of the Truett

Whitewright, Texas. Well what about it? It is a small town of about two thousand people eighty miles north of Dallas in the black land. When crops are good they market thirty thousand or more bales of cotton.

Is that all? No, by no means. It is the home of the Truett. Thereby hangs the tale. Anything about George Truett, the world's greatest preacher, is interesting. Especially as he is this week celebrating his twenty-fifth anniversary as pastor of the First Baptist Church, Dallas. Here in this church he was ordained to the gospel ministry. Here his noble old father ninety-three years of age, three of his brothers, and a whole host of his nieces and nephews

The noble old father, Charles L. Truett, is attending the Solomon-Armstrong meeting twice a day and taking as lively interest as the younger Truett. He has remarkable energy for a man of his age. He is six feet tall, hair white as snow, but not bald, so far as one can see he has all his teeth, hears perfectly and sees well. He is as jolly as a boy and always ready for a good joke and tells many himself, especially about his early adventures. He was sixty years of age when he moved to Texas and has lived in Whitewright for thirty-three years. He says he came here



for the educational advantages. "Grand Pa," as he is called by all, since the death of his wife, who was the noblest of all women, lives with his oldest son Thomas who is seventy years of age and a very wealthy man, but on account of ill health is more feeble than his old father. Everyone speaks beautifully of his wife to whom he was married for fifty eight years. He has 8 children, 26 grand-children and 37 great grand-children and not a black sheep among them all. The glorious old gentleman attributes his great age to his regular and temperate habits and his faith in God. He is very devout in his religious duties and holds firmly to what he believes is right.

The second son is the Rev. J. L. Truett, who lives here and is called by many "Professor" because he taught in Grayson College, which was located here many years and preached to surrounding churches. He is a man of scholarship, culture, and of great piety. His brother George may be a greater preacher but certainly not a better man. He is attending our meeting and his prayers are a great benediction. All these Truetts know how to pray. This is their outstanding characteristic. "Brother Jim" as he is affectionately called has been the recording secretary of the Texas Baptist General convention many years and is greatly beloved by all of his brethren. He has greatly built up every church he has ever served as pastor. He is an accomplished soul winner, both by his preaching and personal work. It is a great joy to know this choice soul and his family.

There is another Truett who is one of the most interesting men I have ever known. It is strange some magazine has not given an account of his life to the world. His name is Spurgeon and is next to the youngest son. He lost his hearing gradually when he was about twelve years of age. The reason why George Truett, the great preacher, can speak so plainly and enunciate his words so perfectly is that while this boy was losing his hearing, and afterwards, he spoke so his brother could read his lips. How wonderfully God was using this sad misfortune to develop the worlds greatest preacher. Spurgeon all these years has lived with his father and old father is very devoted to him. He says "I should have died long ago but for Spurgeon. There was never greater devotion than he has shown to his mother and me. He anticipates my wants and cares for me as a mother for a child."

Spurgeon is always at his church and is ever busy fixing something about the building or doing some kind favor to the members. He is full of sunshine and good cheer and is truly a man of prayer. He is secretary of his Sunday School. He sits right in front of the preacher and gets all he says by reading his lips. If you tell a joke he gets it before anyone else and laughs heartily. He talks well having learned

before he lost his hearing. All the people love him for he is a very lovable man. Shall not his reward be as great as that of his famous brother George? He is faithful to the limit of his ability. Are we not rewarded according to our faithfulness?

E. D. SOLOMON.  
Whitewright, Texas.

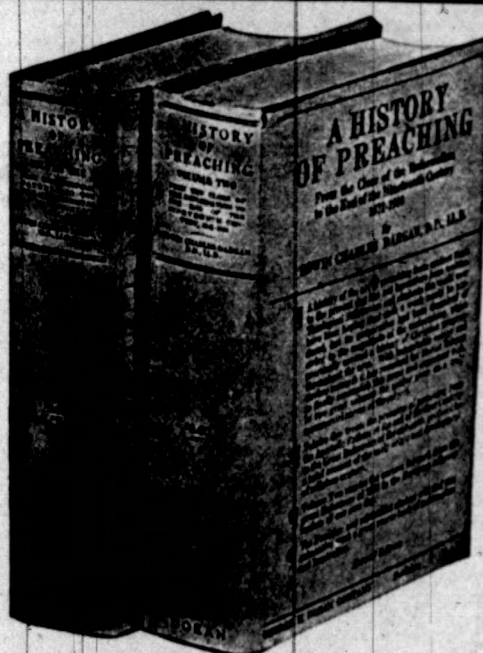
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## CRITICS' VIEWS ON PREACHING

First. He is saying that present-day preaching is too broad, hence it is too shallow. It covers too wide a field. It encourages too much mouthings of economics, of psychology, of sociology, of criminology, of Americanism, of internationalism, of social service, of community life, of strikes and lockouts and boycotts, of modernism, and a thousand and one other subjects that pertain only indirectly or remotely to religion and the spiritual life. Present-day preaching does not run deep. The average hearer can see the bottom at almost any point and it is always human. The preacher grows his lilies out of the muck and mud, not knowing that men want to see the stars of heaven mirrored in the depths of a stream that makes them think of Bethlehem and singing angels. It is too shallow. Man unaided can walk across. It does not lead men out into the depths of God. The stream was not made to swim in but to wade and cavort in as those familiar with its depths and delighting themselves with its security. The preacher who does not get beyond the depths once in a while is too cautious to make an adventurous appeal to any land-stranded soul.

Second. Present day preaching is too placid, hence without decided current. Because a stream runs quietly there is no sign that it is deep. The Bible does not tell us that Christianity is to go forward evenly like a prosperous business, growing every year. Christian preaching that moves forward like a summer breeze bears not the message of a prophet. Christian preaching that pours forth as a stream from a hidden spring without ripple or without chasing laughter finds not its source in the fountain of life. Mark you, the stream of Christian preaching, prophetic preaching, is beset by walls that hold it; that conserve it; that oppose it; that will not let it go; that conning it give it power and drive it forward with compelling force. Witness the influence of the

world as it rises in antagonism on either side of it. Watch the deepening by the impact of the stones that form the rapids in the very channel itself. The swirlings and eddyings that rise from the misery of defeat; the delays of victory, the half-expressed faith, the partially-answered prayer, the unfulfilled prophecy, the prediction that fell short of its goal, all these crowd along the channel, slip into the stream, then deepen, then resist, then impede, then lie hidden, producing rapids, concealing the depths of terrors. The stream of Christian preaching is not of tempered waters that flow listlessly along a safe and chartered channel. True, there are those who would lead us to believe that it is. They proclaim a gospel of leisure and comfort, guaranteed by sanitation and prophylaxis. The poor turn unto it to find apples of Sodom hidden in the ashes of Gomorrah. For when the minister turns the current of sanitation into the stream of Christian preaching, men never reach the landing of salvation, but drift out to sea and are lost without compass on the wide expanses of doubt and agnosticism. For placidity is the bane of present-day preaching.

Third. Present-day preaching is too vapid, hence it is flat and dull and often insipid. It is easy for a minister to preach all around a subject and never touch it. Like a blind man, he is able to identify an elephant by rubbing his hands over it. Touching its limbs, he declares it is like a tree. Touching its proboscis, he swears it is like a snake. But what is an elephant like? The blind man cannot tell by touching it. He must think and relate and see with his mind's eye. He must not depend upon his tactile powers in dealing with a subject too large for their grasping. A preacher cannot present the gospel by touching it here and there, as a flat and dull surface. It will be insipid to the taste and find itself rejected by the cultured palate. Christian preaching must be fresh and pure and original.

Selfishness in the preacher's heart gives it a sulphur taste. It must be water not drawn from a cistern where storage was made during the refreshment season. It must be drawn from wells of living water. Then the vapidness of present-day preaching will pass away. In the place of dullness and in the place of flatness will come sweetness and crystalline freshness that will charm all thirsty men and draw them to drink of the waters of life freely.—Western Christian Advocate.

Flora: "How very sympathetic Mrs. Brooks is!"

Dora: "Yes; she is never happy unless she is feeling sorry for some one."

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Who for kissing professed great abhorrence;

But when she'd been kissed  
And found what she'd missed,  
She cried till the tears fell in torrents

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